The Pacific, A Weekly Religious and Family Paper, was first issued in August, 1851, the Rev. J. W. Douglas being its editor and proprietor. Till 1864 it was published in behalf of the Congregational and Presbyterian Churches jointly; after that, it was published in the interest of the General Association of California, by a committee of ministers and laymen, edited by a committee of ministers, until 1879. It is now published by S. S. Smith and John Kimball, committee of the Board of Trustees appointed by the General Associations of California, Oregon and Washington Territory. The Trustees for 1881-82 are: S. S. Smith, A. P. Flint, W. M. Searby, I. P. Rankin, S. F. Bufford, S. A. Chapin, John Kimball, E. O. Tade and P. S. Knight.

The Pacific.

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The Green Vaults of Dresden.

Such is the strange name of the royal toy shop in Dresden, Saxony. These are seven or eight large rooms on the ground floor of the palace, fitted with the costly playthings of kings and queens. Every day during the summer a throng of visitors wanders through these rooms, conducted by lackeys in the royal livery, and watched by keen official eyes, for millions of treasures lie within easy reach of one's hand. You are allowed to look but not to touch, not even to turn back on your steps to re-visit any room you have left, but must steadily move forward until you have completed the circuit of the rooms, and from the last make your exit into the street. It would be an endless task to describe all the rare, begemmed, bedizzened, carved, enameled and curious trinkets. In one room is a collection of boxes and cabinets, made of precious materials and thickly studded with pearls. One cabinet, as large as an ordinary sized bureau, is made entirely of amber. Another apartment is fairly ablaze with sapphires, rubies, emeralds, diamonds and other precious stones. The diamonds are as large as the buttons of a man's coat—one large pear-shaped gem, said to weigh 160 grains, of a pale green tint known as "The Green Brilliant," is of sufficient value to pay the salaries of all the Congregational ministers and other clergy in California for a year, besides building for some of them a nice parsonage, and supplying each of them with a copy of the useful and excellent "Pacific" for I know not how long. After all this I think there would be enough left to send the hard-worked editors abroad to visit the Green Vaults for themselves and get a little needed rest. What a waste to have this magnificent gem lying idle in the Green Vault, when it might, like Cromwell's statues of silver in the Cathedral, be taken out, and made to go about doing good. An official was once conducting a party of seven persons through these rooms, when he suddenly missed from its place a celebrated pearl of enormous size. The party of strangers were immediately ushered into an apartment by themselves—no charge of theft was made, and no personal search entered upon. A box of fine sand was set before them, into which the official politely requested them to thrust all their hands. After this had been done, the official made careful examination, and lo! the coveted pearl was found embedded in the sand. Thus the real culprit had his theft divided among seven, but he could not so divide up his guilty conscience. Instead of carrying away, as he hoped, a pearl of great price, he went out burdened with a sin which only God could forgive, and the atoning blood of Christ cleanse away.

Viator.

San Mateo, May 18, 1882.

To "P. B. C."

Dear Unknown Friend: I believe when you wrote your letter to The Pacific against "Stultifying Wickedness," you were actuated by a noble and earnest motive. I doubt not that in many things you are wiser than I, and that if I could see you I could learn many things from you, and be better for the learning. At the same time, my friend, I think that you are disturbing the minds of the brethren with needless fears, and warning the younger brethren against phantom dangers. Nor do I believe that you intend to advise the young in all things to abhor the Catholic influence, nor to copy the example of the Reformers.

To do the first we must give up missions, charities, and self-abnegation; for long before the days of Wickliffe or of Luther, Augustine, Wiliboord and the Hewalds, blessed by the Roman Pontiff, commissioned by the Pope, had gone forth into Britain, Friesland and Germany—missionaries surrounded by dangers unknown to our noble missionaries of to-day; and the Rhine is sacred now because it has borne the ashes of the martyr Hewald.

Shall we beware of this Popish Leaven, which in more recent times has produced Francis Xavier, the apostle of India, and Father Jogues, creeping out of the slain to baptize the dying with his maimed and bleeding hands so that he might hope to meet them in Paradise? Surely, never were Protestants nearer to God in spirit than these Jesuit fathers, who left their native sunny France for martyrdom among the Huron Indians. Superstitious and ignorant they were in many things, but God grant to-day a baptism of their spirit to every one of his children.

What charities that old Church has founded! Sisters of Mercy, Brothers of Mercy, hospitals, schools for foundlings. Can we do better than copy those things?

Where have there been more self-abnegating men and women than in the Roman Church?

Wickedness in high places, grievious errors of doctrine, sad superstitions, rampant persecution, enough and more, there have been, yet if we are moved by Christian charity, we can sometimes look beyond these to what of good and Christ's pure love there has been and is.

For the second standpoint, let us be sure where the example of the Reformers will lead us before we follow it in everything.

Are we ready with Calvin to join hands with Rome to persecute Servetus? Shall we even take part with Luther in his bitter denunciation of the milder Zwingle? Let us not forget that, even with all its sins, Rome has kept alive the knowledge of Christ against Vandal and Tartar for us. Let us remember that grand, and inspired with wisdom from on high as the reformers were, they yet were men and moved by human passion, worthy of our reverence but not of our blind adoration.

As for Easter observances themselves, I am inclined to be glad of them. I believe that one day is better than another. I am glad that there is one day in the year that we are called specially to think of the Christ as the babe of Bethlehem. Not in all the year is there another day when children from every home, Christian, infidel, or what not, will listen to the story of the Saviour with half so eager an interest. Christmas brings "Peace on Earth, Good Will to Men" in a thousand ways.

Then the low and fallen come near us as struggling human beings, the pure may greet the impure safe in the hallowed influence of the day, and on land and sea a thousand chords draw the wanderer home. Easter is the gladdest day in all the year, and the sweet old morning greetings of the Greek church, "The Lord is risen," "Yea, the Lord is risen indeed," make the sweet sunshine far more radiant.

I doubt if anything makes the life of Christ more a breathing reality, less of a beautiful fable, than this very recurrence of Christmas and Easter. Let us not be afraid, then, to bring our artistic sense to the aid of our religion on these days. Let us fill our churches with white lilies on Easter morning, for the Saviour loved these flowers and spoke of them in his parables. Let us sing our Christmas anthems, for the angels set the example on the Bethlehem plains.

It might not be a bad thing if these observances did bring us in their train more holy days. The saints were worthy of saintship, most of them, pure and devoted in life, mighty and worthy in deed. It would not hurt any of us to remember the birthdays of St. Patrick, Cecilia, or Elizabeth, of Thuringia. We might be as much better for thinking of the whole calendar on the appropriate day as their more ignorant devotees certainly are worse for celebrating the natal day of a devoted missionary by a spree and a free fight. It may be that our danger is rather in too little than too much formality. I know several quite intelligent people, who have progressed so far in their dislike for formality that they have discarded church organization, baptism, the Lord's supper and the Sabbath, along with saints' days and Easter; yet these worthy people, despite much praying and a great deal of spiritual talk, are by no means the power for spiritual worship we might hope. It may be doubted whether they are not behind many more formal, even in respect to individual enjoyment of religion; certainly they exert a very small influence over the community.

So I am not inclined to reject all forms of religion, while the world has for the most part a decided need for it.

Bitter-Sweet.

Pacific University, Forest Grove, Oregon.

Commencement exercises began on Sunday, June 4th, with the baccalaureate sermon by Rev. W. Roberts, from 1st Corinthians vi:19-20, "The Body as the Temple of the Holy Ghost." He spoke of the body as created by God, not evolved from an ape, and of the duty hence to glorify God both in body and spirit. It was intellectual, it was also spiritual, and was delivered with a force and energy which show that he still retains a large amount of vigor and ability.

On Monday evening a full house gathered to listen to an address before the literary societies on currents and counter currents, and how they assisted each other, and likewise showed a Divine Master as the author of all. He referred to the warm current in the gulf stream going north, while at the same time the colder waters rushed in to take their place; of the relation and even brotherhood of the land and sea, so that by means of the atmosphere and mountains the sea became rain to benefit the land, and the land carried the water to the sea to benefit it, and also that the sea helps gradually to elevate the land which the water is so constantly carrying into the sea. The same, he said, to be true in mind-thought produced quick speech by telegraph, and that in turn produced bettter thought; poetry produced music, and the latter was the cause of better words; children made parents better, and parents did the same for children. Thus the whole world showed a unity of design, a central idea—a God. The people of Forest Grove were fortunate in hearing this address. It was intended to make its hearers nobler in their lives.

On Tuesday evening the exercises of the alumni took place. Mr. D. C. Latourette, of the class of 1878, read the poem. Subject, "It Happened So," in which he showed that it did not happen so, but that earnestness, perseverance and labor made men and money, but not chance and luck.

"The Migratory Instinct" was the subject of an address by W. D. Lyman, of the class of 1873. He stated that from the time that the sun emigrated from chaos, the earth from the sun, and the moon from the earth, that migration had been the order of the day. From the tower of Babel men began to go west, and often with benefit to those thus traveling, as in the case of those northern hordes of Europe who overran Rome and the surrounding region more than a thousand years ago, gaining thereby a knowledge of Christianity. While we on this coast have come to the limit of the west, yet there is still something for us to do in this line, that is, we can migrate from the past antiquated ideas into the new fresh ones of the present, for there is still, so to speak, a chance for the intellect to migrate out west and improve thereby, and at last man might emigrate spiritually to the happy home above, if properly prepared.

Miss Ella Scott, of the class of 1878, read an essay on "Home," a subject old, she said, but fresh, and she made it so. Some make it only a stopping-place, some a place of drudgery, and so on; but she claimed that the home in heaven is an emblem of what should be aimed at here. As Christ is the center of the home above, so Christianity should be the center of the homes below, if they become what they should be. Such homes, not made by riches alone, but by love, she claimed would be a preventative of the evils of tramps, drunkenness and tobacco.

The choir, college quartette, and instrumental music by a trio composed of Miss Sedlak, Capt. Merriman and Mr. Bettman, added enjoyment to the occasion.

Thus, amid wreaths of evergreen and a tasteful arrangement of flowers, the audience were given a treat by those who have brought forth from their treasures things new and old.

On Wednesday morning the alumni elected as officers: Rev. M. Eells, president; Miss R. Ella Scott, vice-president; Prof. W. D. Lyman, Secretary, and Miss Laura Hoxter, treasurer.

The graduating exercises of the Senior class were preceded by two addresses from the Junior class.—Mr. N. Davis on Egypt, which was mainly historical and descriptive, and an essay by Miss A. Poppleton, on Fossils, those of nature and human ones. Miss P. read in an unusually clear and distinct voice. She did not intend to cry down ancient knowledge, but only those who buried themselves in it, without applying it to the present age.

Mr. M. Gillman, from Walla Walla, of the graduating class, delivered an address on "Education vs. Knowledge." The latter, he said, was intended to crowd the mind full, the former to draw forth and develop the mind. When, however, knowledge and facts are used to draw out the natural capabilities of the mind, then does the mind fulfill its destiny.

Miss M. V. Keene, of Fairfield, read an essay on "Idols and Ideals." The latter fulfilled become idols. The only preventive is to take God as the ideal, when all idols will be destroyed.

"Caste" was the subject of Mr. B. Y. Roe's oration. This, he said, makes the higher classes lazy, while the lower ones became discouraged because they cannot rise. The same principle, he said, caused the conflict between labor and capital, of which there is no need.

"It pays to raise such boys," was the remark of a friend to me, as these exercises closed. The degree of A. B. was then conferred upon the two gentlemen and of M. S. on Miss Keene.

The alumni dinner followed, at which tender reference was made to Miss M. Eaton of the class of 1878, who has recently died, and a social reunion was held in the evening. An exhibition of military drill under Captain M. C. Wilkinson was witnessed in the afternoon. A hundred light Springfield muskets, and two cannon have recently been received for this company, and a gymnasium and armory will probably soon be erected, so that the students can drill in the rainy season.

Prof. W. D. Lyman, who has been on trial for five years, has been elected permanent Professor in the college. He has also recently been chosen Superintendent of Schools for the county, by a large majority.

The degree of L. L. D. was conferred on Hon. J. Q. Thornton, of Salem, a prominent writer and early delegate to Congress from Oregon; and who did a great work for the common schools of this coast; and of Ph. D. on President A. J. Anderson of Whitman Seminary.

The Indian school, under Capt. M. C. Wilkinson, still appears to be improving. Neatness, life, and good reputation are noticeable. Nine of the scholars are in the blacksmith shop half of the day, nine on the farm, six in the carpenter shop, and eight are shoemakers. A farm of forty acres has been rented this season of Mrs. M. R. Walker, and her son, Mr. S. T. Walker, has been appointed superintendent of farming. Misses Emma Unthank and M. Lyman are the teachers, and Mrs. Buck, who has taken the place of Mrs. Huff as Matron, seems to be the right woman in the right place. There are now about ninety scholars in the school, but it is expected that the number, under the last appropriation by Congress will be increased to about one hundred and fifty.

President Herrick, of the University, has been in the East during the past year and has secured several thousand dollars for the institution. It is expected that he will return about the beginning of the next school year.

Y. M. C. A. Conference.

New Haven, Conn., June 8th, 1882.

Mr. Editor: The twelfth annual Conference of the Association of General Secretaries of the Young Men's Christian Associations of the United States and the Dominion of Canada, assembled in this city yesterday, at 7.30 p. m. The Topic "Associations services merely for public effect," was opened by a paper prepared and read by W. E. Lewis, State Secretary of Wisconsin.

This morning the regular business session of the Conference opened with a devotional service, after which a conversation on Association history was opened with a paper prepared by Mr. J. T. Bowne, of Newburgh, N. Y.

The next Topic, "Secretarialism a snare in Association work," was opened by a paper by Mr. R. R. McBurney of New York..

In the afternoon, the Topic was, "The Secretary's relation to young men in his work showing fitness for the Secretaryship," opened by Mr. W. C. Douglass of St. Louis. This was followed by Devotional Exercises, and a conversation on Association work.

This evening the Subject will be, "College Association work," opened by Mr. C. H. Ober of New York.

There are in attendance about 175 Secretaries, and 25 young men who are preparing to take up Association work as general secretaries. Among others who are in attendance, are Messrs. Morse, Cree, Weidensall, Ingersoll, Wishard, Watkins, Brown and Uhl, Secretaries of the International Committee; State Secretaries Sayford, of Massachusetts; Hall of New York; Munhall of Indiana; Lewis, of Wisconsin; Bowen, of Maine; Brown, of Illinois; Taggart, of Pennsylvania; and Williams, of Ohio; and General Secretaries, McBurney of New York; Demming, of Boston; Budge, of Montreal; Cole, of Quebec; Orr, of Pittsburg; Hemmingway, of Chicago; McCoy, of San Francisco; Douglass, of St Louis; Olandt, of New Orleans; Harding, of Washington; Squires, of Buffalo; McCannaughy, of Harrisburg; Newman, of Richmond; Copeland, of Winnipeg; Gould, of St Johns; Wilkie. of Brooklyn. Some 30 R. R. and 4 German Secretaries. Mr. Oates, Secretary, Glasgow, Scotland, is also in attendance.

When the Secretaries' Association was organized, twelve years ago, there were only about twenty secretaries employed in Association work, now there are two hundred and fifty-seven; the number having doubled in the last two or three years. Then there were no Secretaries in the Southern States, and but two or three in the West; now they are located in nearly every Southern and Western city. The increase in the number of Secretaries has only kept pace with the growth of Association work in other directions.

In 1866, when the International Committee was organized, there were no buildings owned by the Associations, now there are sixty-six worth $2,700,000, and with but one or two exceptions, they are nearly free of debt. During the present year new buildings have been erected at Rome, N. Y. costing $15,000; Elmira, N. Y. (R. R.) $5,000; Watertown, N. Y. $60,000; and there will be added, before the year closes, fine buildings at Boston, costing $300,000; Buffalo, $75,000; Pittsburgh, $75,000; Washington, $32,000; Newbury, N. Y., $20,000; and Troy, N. Y., (R. R.) $7000.

It was ten years after the International Committee was organized that work among railroad men, as a class, was taken up; already forty-six Railroad Association Secretaries are employed, and the leading railroad corporations contribute $50,000 per year to sustain the work among their employees.

In 1878, work among colleges as a distinctive phase of the Association work, was taken up. There were but few college associations at that time. Now, they number one hundred and seventy-five, and in every prominent college in the country, except three, they are at work.

The International Committee has recently taken up work for commercial travelers, a class that number 100,000, and nearly all young men.

Among German young men, of whom there are over 500,000, four Secretaries are at work, and the International Committee are doing a valuable work among the 500,000 colored young men of the South.

In 1866 the International Committee received and expended some $800. Now they employ nine Secretaries. Then, there were no State or Provincial Association Secretaries, now there are eleven, having charge of the work in as many States and provinces.

New Haven, the City of Elms, is a beautiful place with its parks and trees. It is the seat of Yale college, founded in 1700, having now sixty-nine instructors and ten hundred and forty-two students. Its graduates are scattered all over the world, and are to be found as leaders in science, art, politics and the professions.

The Conference is the guest of the local Association, and the people of New Haven have opened their homes for the entertainment of the delegates.

The results of these annual gatherings are to stimulate the Associations in their efforts to reach young men, to promote Bible study and personal work, and to quicken the spiritual life of the Secretaries.

T. K. C.

The Woman's Board.

OF THE PACIFIC.

Conducted by a Commlttee of the Board.

A Wedding, a Funeral, and a Church Social in Japan.

EXTRACTS FROM THE JOURNAL OF MRS. DEFOREST.

The last time I was up to the Naniwa church was at the marriage of O Kiku's niece. She married a member of the Kobi church, though she is not yet baptized herself, and the couple had not met until she came two hundred miles from home to be married. Sawayama made the match. It was a very interesting occasion. When the minister came to the customary "I will," he turned to the groom and said, "Now, swear it," whereupon the groom repeated a speech he had been learning, making a keystone promise. At the proper time the bride attempted her speech, but she omitted something or blundered, which, however, don't invalidate the ceremony. The pastor gave quite a sermon, explaining the light in which Christians regard marriage, and as there are quite a number of young Christians in that church, it was a good thing for them. After the benediction, confectionery in little papers was passed around, we enjoyed music by Mr. and Mrs. Curtis, and then returned home highly satisfied with the ceremony.

We trimmed the room with greens and red berries, and there happened to be a score or so of red camelias in our garden, which we cut for the occasion, and mingled with other flowers.

The church presented the pair with a rug on which they stood during the ceremony. One other church member is making up his mind between two girls—one in Kobi and one here—so there will be another Christian wedding before long. Christian girls are scarce.

* * * *

LATER—SEQUEL.

We heard recently that the newly wedded couple had a quarrel before they had been married a week. We were troubled, and thought we ought to have insisted in their acquaintance before they were married. We found out, however, that it was quite a creditable quarrel.

The bride was singing some heathen songs around the house, and also wanted to smoke, neither of which suited the husband, and he stopped both.

Hearing of the little unhappiness, Mayeganie's family invited her to tea, and talked over things with her, and I presume it's all straight now. One thing I did not like though: the husband was displeased with her because she came in when he had company, and sat down by the hibachi as if she were an equal. I hope Mayeganie talked to him about t at.

* * * * * *

We invited the church here to tea one evening last week; there were twelve who came. The day was snowy, and therefore unusually bad weather for going out. I never have had such a good time with the natives as I had then. Instead of setting a long table, I had stands put in the study, and distributed plates before they were invited to sit down. On each plate was a slice of bread and tongue, a spoonful of stewed prunes, and one of rice. I had a good supply of all to replenish with, and afterward passed sponge cake and oranges. I gave them their tea clear, as they always drink it, and did not even put a spoon in their cups. I am sure that they were much more sociable for being divided into little groups. Then we showed then our perpetual calendar, and they began to tell how they could keep the days of the week on their knuckle joints and the hollows between them. Soon the whole roomful was busy counting, and they were more thoroughly sociable than I have ever known a crowd of natives to be. There were plenty of beautiful red camelias in blossom, and I took my calla into the study as an ornament; it was very much admired.

* * * * * *

We had a call recently from a man dressed in foreign clothes, with white necktie and red merocco shoes. With him came a Shintoo priest, who has seventy temples under his care. He does not preach, but leaves that for the underlings to do. The former has been a horse-jeckey, and made a lot of money. He cannot read or write, but hires some one to read to him, so that he appears quite learned. He had heard a great deal about Christianity, and brought some oommentaries. He offers to support a teacher at his place. I think that he has two wives and that each has children, and he dosen't know what to do with them if he embraces Christianity. Afterwards the priest came, was here to tea, and bought some books.

* * * * * *

We have had a funeral in our chapel. The Japanese doctor's daughter Maoye died Saturday night, and was buried on Monday. There is no woman whom we could so ill afford to lose, and perhaps none whose death would have done so much good in strengthening the faith of the living, and showing how a Christian can die. She said a good many things that her friends will treasure up. She begged her father, for whom she has always felt great concern, to feel no anxiety for her, but to be ready to meet her in heaven. She was put in a full length coffin, with my calla in her hand, instead of being buried in a kind of tub in the usual sitting position. When her father told her that she would die soon, she had a bath, saying that nobody would want to wash her after she was dead. She put on clean clothes and sat in the usual Japanese position, waiting for death, they said.

There was a prayer and a hymn at the house, and then the body was borne to the chapel where Kajero and Sawayanea spoke and prayed. We sang two hymns and then the procession went to the grave. Our chapel was full and some remarked that they never had been to such a crowded funeral. Some Japanese peculiarities have been shown by the occasion. It seems that when a death occurs friends and neighbors flock to the house and expect to be *treated*, especially with *sake* (liquor). A day or two before Maoye died, her father sent the charcoal dealer (a Christian man) all around the neighborhood to say that when she died the neighbors need not come bringing presents and expecting *sake*. The custom of treating all comers with *sake* is very expensive, and perhaps accounts for the fact that they usually bury immediately. Rich people sometimes wait until the second day, treating generously all the intervening time. Maoye's father is a Christian man, and once refused pay from a patient who brought it on Sunday. However, the patient insisted that he could not come again, and finally threw the money on the floor, and left it.

The Welsh Language.

A Welshman will tell you that there is no language like it on the face of the earth, but that is a testimony borne by many scholars who are not Welshmen; perhaps there is no other language which so instantly conveys a meaning, and at the same time touches emotion to the quick. True, like the Welshman himself, it is bony, and strangers to its power laugh somewhat ignorantly at its never-ending succession of consonants. Somebody has said that the whole language is as if it were made up of our word "strength," and if the reader will compare in his mind the effect of the word "power" as contrasted with the word "strength," he will feel something of the force of the language, and its fitness for purposes of impression; but still this conveys but a poor idea of its great attributes. It is so literal that the competent hearer, or reader, instantly realizes from its words things. Well do we remember sitting in Wales with a group of Welsh ministers and Welshmen round a pleasant tea-table; we were talking of the Welsh language, and one of our company, who had perhaps done more than any one of his country for popular Welsh literature, and was one of the order of eminent Welsh preachers of whom we are speaking, broke forth. "Oh!" he said, "You English people cannot see all the things in your Bible that a Welshman can see; now your word 'blessed,' it seems a dear, sweet thing to an Englishman and to a Welshman, but a Welshman sees the thing in the word. 'Gwyn ei fyd,' that is, 'a white world'—white, literally, white their world; so a Welshman would see there is a 'white world' for the pure in heart, a 'white world' for the poor in spirit, a 'white world' for them who are reviled and persecuted for righteousness' sake; and when you read, 'Blessed is the man unto whom the Lord imputeth iniquity,' the Welshman reads his Bible and sees there is a 'white world' for such an one, that is, all sin wiped out, the place quite clean, to begin again."—*Selected.*

At Peshawer, in Northern India, there is a church of 90 members, all of whom, with their minister, are converted Mohammedans.

Communications.

Sunday-School Management.

[Remarks by Rev. C. A. Huntington at the Humboldt County Sunday-school Convention held at Eureka, Cal., June 6th, 1882, on the subject of "Sunday-school Management, as prescribed by the Business Committee."]

MR. PRESIDENT: Preliminary to any discussion about methods of work, it is in order to inquire about the end for which we work. What are our Sunday-schools for? Why are they appointed, and what results are expected from them? If they are, as their name implies, ordained for learning, for discipline, for actual culture of the mental and moral faculties, then management would mean direction of the methods of work and of all available appliances with reference to positive education of the minds and hearts of the children.

If, on the other hand, Sunday-schools are appointed as a sort of pastime, where children congregate for amusement, where study is not expected, and where positive progress in knowledge is secondary to listless enjoyment and cheap, superficial attention to prescribed lessons, then management would mean the use of appliances best suited to amusement, the winning of the children to the school to be diverted rather than educated, to have an easy time rather than to be disciplined by study.

With the latter idea of what a Sunday-school is made for, I have very little sympathy. I think it is a misnomer to call it a school unless it imply diligent study on the part both of teachers and pupils. A school is the place for the acquisition of knowledge, a place to elicit inquiry and develop thought. If it be a school of arithmetic, the minds of the learners must work to gain mastery in numbers. If a school of grammar, they work to gain mastery in language. If a school of history, then they work to gain mastery in the facts of history. If a school of religion, then they should also work to gain mastery in the literature of religion — the writings of the Old and New Testament. The hill of science, whether secular or religious science, used to be, *ascent*. The benefits aspired to were at the summit, and were obtainable only by dint of toil which was compared always to that of a weary traveler climbing a high and rugged mountain. The glory to be achieved was in reserve for those only who, by patient continuance in the upward path, overcame all impediments and finally gained the summit. Now the idea is reversed, and the laurels of our Sunday-schools, instead of being placed at the summit of a rugged mountain, are placed at the bottom of a deep cavity, the descent to which is by a smooth and gentle slope, down which our children are carried by the force of gravity, without effort, and as it were, on downy beds of ease. We are flooded with so-called "Helps" for the study of the Scriptures. It has become a trade, and rival publishers of Sunday-school supplies are loading down United States mails with stuffing for the downy beds of ease on which teachers and scholars lie down to sleep, while gravity carries them down the declivity to the bottom of the ravine, where we now go to win the laurels of religious education. Good management, in my judgment, will seek to return us to the old ways and to the old ideas. Will reinstate the hill of science, will wake up both pupils and teachers from their beds of ease and put them to climbing upward instead of sliding downward. Good management, I think, will discourage the abundance of cheap Sunday-school literature. We have too much of it. It casts a shadow upon the Word of God instead of shedding light upon it. It encourages idleness on the part of both teachers and pupils, and is a hinderance rather than a help to the best results of the school. What we want to give to our children is the text of the Word of God. There is no fear but sooner or later they will understand it. When we teach children the history of a nation we require them to learn the text of the historian that they study. We never flood their minds with cheap explanations of what their text book teaches. We require them to study their author and learn what he says. When Sunday-schools were first instituted in this country the naked Word of God was the only text book known in them and the memorizing of the text was the main feature of the school. Each child in the class repeated, *verbatim et literatim*, as many verses or chapters as he or she had committed to memory during the week. The superintendent, at the beginning of the quarter, offered first, second and third prizes. The pupils that memorized the greatest number of consecutive chapters in the New Testament within the quarter, drew the first prize; the one that was second best drew the second prize; and so on. The teachers kept the registry from week to week. Lessons were not credited unless perfectly memorized, and no prizes were drawn for imperfect lessons. Pupils that hurried over the most ground were not winners; but those who committed to memory perfectly the most verses. The memorizing of the Bible was the business of the school. In one quarter I committed to memory, when at the age of fifteen, the whole book of Matthew, and drew the first prize. And I want to assure you, Mr President, that the effort of that quarter's work has told on my mental and moral character through my whole life more than any other single quarter of study in any school of any grade since. The Sermon on the Mount, which has been at my tongue's end ever since, has been worth more to me, morally, religiously, intellectually, every way as a Christian man, as a parent, as a teacher and as a preacher, than any thing else in the whole curriculum of my scholastic or my private studies. No time was spent then in reading printed questions and waiting to hear printed answers. The point aimed at was the naked text of the divine word. No matter if the children did not understand it all theologically. That was a point of less consequence to them then than the fixing indelibly in their memory the exact words of the Saviour. Having them in mind, they were ever after learning their import. I have been thinking about the Sermon on the Mount all my life, and been learning more and more of its deep, divine import from day to day; and its matchless beauty and wealth of meaning will never be fully fathomed in this world. The words are with me part of my own mind, and will be as immortal as mind itself.

I have no Utopian method of work in the management of Sundoy-schools about which I speak. I am not the superintendent of any Sunday-school; if I were, I should certainly try to magnify in the minds of both teachers and pupils the importance of learning by rote the text of the Bible. I have very little fear but that the children will understand the meaning of the ten commandments, of the Sermon on the Mount, of the paraples, the miracles, and the wonderful teacihngs of the Saviour, of the beautiful psalms, proverbs and prophecies of the Old Testament, as well as its thrilling history of eminent characters and events. The whole truth will not come readily to them all at once, perhaps, but if they know the text of Scripture, the light will come to them more and more as they grow in years and understanding and as they meditate upon it.

If I were Superintendent, I would occupy a portion of the time of every session in rehearsals in concert of given passages of Scripture.

The easiest way that I have ever tried to make memorizing of lessons general among all the children is by repetitions in concert. To make this successful the school must be instructed in the art of speaking in concert. It is not hard for a room full of children to learn to read or recite in perfect time. Each child pronouncing the same word at the same time, and thus making no more confusion than if but one voice was heard. If the lesson be not well managed it will be a failure. If well managed it will be a pleasant exercise for the children and a means of fixing in their memory the lessons repeated very soon. A short lesson, say the ten commandments, may be the lesson to-day. Let it be recited several times in concert to-day. Let the same be repeated next Sunday, together with the lesson set for the day; let both be rehearsed over and over until quite familiar. Let the same be repeated the Sunday following, with the addition of the prescribed lesson. Thus repeating back lessons from Sunday to Sunday, with the addition of new lessons as we come to them, and when the first lessons are thoroughly memorized drop them one by one, and advance as there is time upon new lessons. This method thoroughly pursued will accomplish surprising results. It will grow to be a pleasing exercise to the children and will accomplish the desired result. By what I have said about helps I do not mean to discard commentaries. Teachers especially need them. A comprehensive bible dictionary is specially useful to a teacher, and other expositions may be used to advantage. But every teacher should be the author of his own questions; they should come from his living heart, and answers should be original with the pupils. Questions mechanically prescribed and mechanically answered are generally a waste of time, and the tendency to this is the chief objection to question books and lesson papers. The lesson should be so studied by the teacher as to be fresh in his mind and full of living interest. When it is made so by thought and study, questions will suggest themselves fast enough, and to such original questions the children will make original responses.

(To be continued.)

Sermons and Bible Readings by Major Whittle.

BY O. C. P.

PART III—BIBLE READINGS.

17 January. Subject, "Jesus our Example as Serving as a Son." References: Heb. i:2, ii:11; John i:18; Luke i:35; John i:12-13; John iii:5; Eph. ii:1; Luke ii:49; John v:5; Gal. iii:26; John v:1; Luke iii:21-22; Gal. iii:13-14; Gal. iv:4-7; Luke xxiii:46.

18 January. Subject, "Jesus Anointed for Service." References: Acts x:38; Heb. i:9; Ps. xlv:7; John iii:34-35; John i:14; Acts iv:27; Matt. iii:13-17; Is. liii:6; Col. ii:12; Rom. vi:45; Ps. iii:21-22; Eph. iv:8, i:20; John vii:39; John xx:19-22; Gal. iii:1-2; Luke iv:14-23, i:14-17-35-38-43.

19 January. Subject, "Jesus on Example in Obedience and Humility." References: Heb. v:8; Ps. xl:8; John viii: 29, 46; Pet. ii:22; John ix:4, 27-34; xii:49-50; John x:18; xiv:31; Mark i:35; Rom. xv:1-3; Col. iii:22-23; Eph. ii:10; Matt. xvi:21; John iv:7-42; Acts v:41; Mark viii:23; John xiii:3, 4, 14.

20 January. Subject, "Jesus Christ our Example was Patient and Joyful." References: John vii:6; 1 Thes. v:14; 1 Tim. iii:3; 2 Tim. ii:24; John vi:26; Luke vi:35-36; Mark iii:2-6; Mark xii:13-27; Matt. v:44; Jas. v:7-11; Col. i:11; Is. lxxiv:5; John xiii:3--5.

24 Jan. Subject, "Jesus our Example in Love." References: John xiii:34 35; John xv: 9; xiii: 14, 15; Rom. xii: 3-10; Luke xxii: 61; Lev. xix: 17; Matt. xviii: 15; Mark vii: 36; Matt. vi: 36, 37; 1 Thess. iv: 9-11; 3 John v: 8; 2 Thess. iii: 8-12; Mark xvi: 7; Eph. iv: 30-32; 1 Pet. iii: 7-9.

25 Jan. Subject, "Jesus our example in compassion." References: Heb. v: 2; 2 John xvii: 18, 19; Heb. x: 15; Mark i: 41; v: 19; Mark ix: 22-27; Luke vii: 13; x: 33; Luke xv: 20; Matt. ix: 36-38; Matt xiv: 14-16; Mark v: 15.

26 Jan. Subject, "Jesus our example in courage." References: Matt. viii: 24, 26, 28, 29; John iv: 27; Matt. x: 26, 28, 31; Matt. xii: 10-14; Luke vii: 36-39, Luke vii: 44-50; Mark x: 31-32; John xviii: 4-8.

27 Jan. Subject, "Jesus our example in use of the word." References: Matt. i: 22, 23; ii: 5; Is. viii: 14; Matt. xxvi: 53, 54; Mark xiv: 49, 27; Luke xxiv: 3, 44-46; John xix: 28, 36; Ps. xxii: 7, 8, 16; Rom. iii: 25; Luke ii: 21, 24, 41, 42; Lev. xii: 1-8; Col. ii: 11; 1 Cor. v: 7; John xv: 10; Rom. viii: 3, 4; John xi: 41-43; Luke x: 1-9; Ps. xvi: 10; Gen. v: 22-24; Matt. iv: 4, 7, 10; xxi: 13; xxii: 29; Mark vii: 13; Luke iv: 16-22; Luke xxiv: 25-27; xliv: 47; John iii: 14; v: 37-39; xlv: 47; 1 Tim. i: 15.

31 Jan. Subject, "Jesus our example in prayer." References: Luke iii: 21, 22; Rom. vi: 3, 4; Luke v: 15, 16. Luke vi: 11-13; ix: 18; Luke xxii: 40-45; xxiii: 34, 46.

1 Feb. Subject, "Power for Service, how Received." References: 2 Cor. x: 10; Acts xxii: 14-15; Acts ix: 17; Eph. i: 4; John vi: 37; Rev. xxii: 17; Deut. xxxii: 4; Gal. iii: 1; 2 Sam. xxiii: 3; Is. xlv: 21; Zech. ix: 9; Gal. i: 15, 16; John vi: 40; Gal. iii: 1; John x: 27; Is. liii: 11.

2 Feb. Subject, "Power for Service, how Retained." References: 1 Cor. ix: 27; Gal. v: 19-21; 2 Cor. xii: 7-9-10; 1 Cor. ii: 1-2; iv: 3; 1 Cor. xiii: 3-7; John iii: 16; 1 Tim. iv: 3; 2 Tim. i: 7, 12-13; Col. iv: 5-9; Acts xxvi: 22-23; 1 Cor. v: 10.

3 Feb. Subject, "Power for Service, Result of Having." References: 2 Tim. i: 9-12; i: 3; 2 Tim. iii: 10-12; ii: 9, 10; 1 Tim i: 5-19; Col. i: 24; Acts xxiv: 16; 2 Tim. iv: 16-18; i: 2, 6-8; Acts xxiii: 1.

15 Feb. Subject, "Christ Our Way." References: Lev. viii: 12-30; i: 1-14; Deut. xv: 14-21; 1 Thess. v: 23; Lev. iii: 6, 9-14; ix: 24; 2 Chron. vii: 1; Luke i: 35; ii: 7; 1 Pet. i: 9; John iii: 16; Rev. xxii: 17; Eph. v: 5; Gal. ii: 20; 1 Cor. xv: 3; 1 Pet. iii: 15; Is. liii: 5; Rom. iv: 25; x; 25; 1 Cor. xv: 17; Eph ii: 5-6; 2 Pet. i: 4; Eph. v: 2; Col. ii: 7: Ps. xlv: 7; Luke iii: 22; Job viii: 5; x: 3, 8-10; John vi: 51; v: 27; xii: 24; Heb. v: 7-9; i: 9; Acts x: 38; Mark ii: 12; Heb. iii: 15.

Garibaldi.

Garabaldi died June 2d. Born at Nice, Jan. 4, 1806, his father and grandfather were sailors. He learned French by association, Italian by study, tried to run away and was allowed to join a ship's crew; taught school in Constantinople. In 1830 he commanded the brig *Notre Dame de Grace*, joined Mazzini in 1833, promoted an insurrection at Genoa, was sentenced to death and fled, going to France, the Black Sea and Tunis, thence to Rio Janeiro, where he met Rosetti. They fought for the independence of Rio Grande. Garibaldi was wounded, imprisoned, had various adventures, married in 1840, and taught in Montevideo.

In 1848 he heard of the Revolution and went to Genoa with his Italian Legion. April 30, 1849, conquered the French, and later the Neapolitans. At San Marino he was surrounded and compelled to disband his forces, many of whom accepted amnesty. His wife, who had shared his struggles, died in his arms. In Chaviari he was arrested, taken to Genoa, and exiled from Sardinia; and in 1850 came to New York, made candles on Staten Island, and afterwards took to the sea. Subsequently he went back to Italy, where, in 1859, he was elected a member of the Assembly. In the war with Austria his "10,000 hunters of the Alps" achieved undying fame.

1860 was the most marvelous year of his life. He achieved the liberty and unification of Italy. In 1864 he went to England; in 1866 fought against the Austrians; in 1867 fought the Papal States without authority; in 1870 served France in a command in the Vosges; in 1871 was elected to the French Assembly, but soon left France. In 1875 he sat in the Italian Parliament at Rome, receiving the honor of being voted $20,000 per year. At first he refused the gift, but afterward accepted it.

His domestic relations, after the death of his wife, were neither happy nor defensible. His ideas were, many of them, impracticable; sometimes he impetuously turned his weapons against his friends, but his spirit was dauntless, his aspiration noble, his career amazing—the most romantic of modern times—and, as a whole, useful to his country and to humanity.

"I brought down two distilleries and a brewery, this trip," said a New York horse-car driver, the other day, as he reached the down-town terminus of his route, and hitched his horses to the other end of the car. That was rather a coarse way of putting it; but we are afraid the driver was merely telling a truth in terse language, as workingmen so often do. There *are* men in the world whose chief occupation seems to be to serve as receptacles for alcohol of one sort or another. Their order of procedure is that of the character in Shakespeare who said: "I drink, eat, array myself, and live." Living, in the true sense of the word, is the last thing in their thoughts, and certainly the last in order of achievement. The Bible calls our bodies temples of the Holy Ghost; it belongs to the choice of the individual to say whether he will deserve that name, or prefer such a title as the horse-car driver bestowed upon his passengers, as they staggered off.—*Sunday-school Times.*

WASHINGTON, May 17.—The Society of Civil Engineers ask Congress to take the initiative for the establishment of a prime meridian common to all nations.

Subscription to Creeds.

BY PROF. AUSTIN PHELPS, D. D.

TO THE EDITOR OF THE INDEPENDENT:

I cannot better reply to the inquiries you propose to me about subscript ons to creeds than to refer you to my article from which you quote. I do not see that I can improve it. That document, however, is a unit and in one sense cumulative. I would not stand sponsor for any fragment of it, dislocated from the whole of which it forms a part.

If I were to give in briefer form a summary of my views, I should say I lean strongly to the side of freedom in the interpretation of historic creeds; but would keep safely within the range of the great and obvious essentials which they have been framed to protect. This, if I am not misinformed, is the principle, twofold, which is adopted in our civil courts when subscription to a creed is the point at issue. It seems to me good theology, as well as good law.

I am reminded of a speech once delivered by the Rev. Lyman Beecher, on the floor of the Presbyterian General Assembly, in reply to a charge of inconsistency with his own avowed principles. Said he: "Mr. Moderator, I will go as far as any man in defense of first principles; but I won't go over Niagara with 'em." So will I defend the principles of free interpretation which I deem necessary to the practical working of any creed which is the product of the mind of a former age; but I will not apply those principles to the destruction of the creeds themselves.

Every great confession of the faith of the Church has certain obvious and *structural* elements, which *make* it what it is. Those elements have a mutual consistency. They stand or fall together. The loss or the relaxation of any one of them imperils the integrity of the whole. No claim of progress in theology ought to be allowed to inflict such damage upon it. If a man cannot sign it without qualifications which impair the force or retrench the completeness of any one of those structural elements, he has no right to sign it at all nor to claim anchorage for his faith in it.

To illustrate: if a creed teaches without comment the doctrine of the inspiration of the Bible, no man ought to sign it who finds no history in the first chapter of Genesis or who believes that St. Paul was mistaken in the First Epistle to the Thessalonians, and had not candor enough to own it in the Second. If a creed plainly teaches the doctrine of a sacrificial atonement, no man can fairly sign it who finds nothing in the atonement but the old English notion of the word "at-one-ment." If a creed clearly enjoins upon the believer the biblical doctrine of retribution, even in biblical language, if you please, it is not fair that a man should sign it who omits from his notion of that doctrine the element of duration, or who holds that retributive destiny is not determined by character in the present life.

I name these as specimens of possible encroachments upon the obvious meaning of historic creeds which no right to liberty in interpretation can justify. The common sense of men laughs at such liberty. In writing thus, I must be permitted to say that I make no application of these principles to the unfortunate complication of affairs at Andover.

I entertain, however, very grave apprehensions respecting the apparent drift of things in our clerical associations, in giving license to preach, and in our ordaining councils, in the installation of pastors. I deprecate as evil and only evil the licensing and the installation of men who do not hold "the faith" in its biblical fullness or who do not know what they do hold.

The events of the last few years have more than once raised the inquiry in my mind: "Was, then, the recoil of New England orthodoxy from the Unitarian defection all wrong, and must our evangelical history of the last seventy years be expunged?" So it should seem, if the theories of some of our ordaining councils are sound. The question whether one man or another shall be seated in the theological chair at Andover sinks into insignificancee before the graver question: Has Andover Seminary ever had any right to exist at all?—*Independent, May* 18th.

The manufacture of silk goods in the United States has reached dimensions that render it an important branch of industry. Its value has risen from less than $2,000,000 in 1850 to over $34,500,000 in 1880. Pennsylvania employed in that year 3,360 men and women in this industry, paying them $678,120; New Jersey employed nearly 14,000, and paid over $4,000,000 in wages. The county of Passaic, in that State, produces silk goods to the value of over $10,000,000 annually. The raw silk is almost wholly imported, the amount produced in this country being too insignificant to pay for making an investigation, in the opinion of the Census authorities.

The *Jewish Chronicle* says that the many societies for the colonization of Palestine which exist in Roumania have now taken practical steps toward beginning a well-equipped emigration of settlers with capital from Roumania to Palestine. A movement to the like effect is on foot in Russia. "Our correspondent on the Russian border believes that more than 1,000 Jewish families are prepared to embark in agriculture and manufactures in Palestine."

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Home Circle.

Population of New York City.

According to the report of the census, the city of New York has 198,593 inhabitants born in Ireland, and 163,462 born in Germany, or 362,055 born in the two countries. This makes one-third of the population of the city, and if we add their children, born in this country, it would foot up over half the population. This does not embrace other foreign races, and it is probable that not over one-third of the population is American or Anglo-Saxon. A similar state of things exists in Cincinnati, Chicago, Milwaukee, St. Luis and other American cities, in all of which the foreign element is predominant. Such facts explain the impossibility of checking the liquor curse by municipal regulation in our great cities. We have held out our hands to welcome European topers, and let them bind us hand and foot.—*Evangelist.*

The mingling together of so many peoples of different nationalities and languages and of different stages of intellectual, moral, social and religious development, to say nothing of every kind of prejudice, political, social and religious opinion and faith, all of whom become citizens, with perhaps only one exception, in a short period, is without an example in history so far as known to us. It is, to say the least, a most magnificent and a most terriffic experiment.

When the prophet Daniel was called to interpret the dream of Nebuchadnezzar, he said: "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; *but they shall not cleave one to another, even as iron is not mixed with clay.*" (Dan. ii: 42.) How so many different peoples can become a political unit in common opinion and spirit sufficiently to preserve rational liberty or the *genius* of the Republic, is a question that contains enough of terror to make any other than a reckless heart quail. It was this state of things which held in its heart the causes of the dissolution of the Roman Empire. But at the time of the fall of the Roman Empire Christianity was in it, and it was the seed of a new order of things.

There is another fact. The present day is pre-eminently distinguished from all others by rapidity of travel, and by almost instant communication of thought across oceans and continents, which last cannot be realized by the human mind. And all peoples are being brought together as it were in social relations—into a single congregation to see each other and exchange thought and feeling. All shades of systems of politics, of social order, of domestic life, of religious opinion, and of customs and manners, are coming together to act and react on each other; and of course all these factors must produce results affecting every interest of human nature from the fireside to the supreme head of the state. Nor should it be forgot that United States of America is, by the genius and spirit of its institutions, the only nation on earth which invites into it all the nations of the earth. The invitation has been accepted; the vast multitudes which are annually coming hither have alarmed very many thoughtful and patriotic men who fear that the result will be fatal to the cause of free institutions.

It is also a fact of great significance that, coincident with this vast and rapid movement of men, both physically and mentally, there is a wide-spread atheism and skepticism in regard to all the truths of religion, rather than to this or that special form of it. So it appears possible that there is silently collecting from everywhere the conditions which must produce perhaps greater revolutions than any that are recorded in history.

The intelligent Christian must believe that human history is directed by the hand of God. It was not without the constant and special direction of God that the historical conditions of the world had been made appropriate for the appearance of Christ in Judea; and the same hand has been, and is now, guiding the marches and counter-marches of the nations, both heathen and Christian, to a grand issue, which will explain the wisdom and the justice of "Him who works all things after the counsel of his own will."

Amid the signs of the times let all the servants of the true God and Saviour Jesus Christ co-operate with one mind and heart in the great work with which they are entrusted; the proclamation of the gospel "to every creature." If the Lord Jesus shall dash the nations to pieces "like a potter's vessel, it is only to the end of justice, mercy and truth, and to the salvation of the largest possible number of sinners." The Lord reigns: let heaven and earth rejoice.—*Exchange.*

To the Law and to the Testimony.

There is one thing which is worthy of special notice, and that is, that in many of the arguments used in defence of the carnal divisions which so dishonor the Lord and disquiet his Church, there is a marked absence of anything like an appeal to the word of God. Men who, when discussing other points, appeal to scripture, and who claim for their positions and their creeds the indorsement of holy writ; who demand and offer in every controversy the testimony of "the word of the Lord," when they come to these matters, leave that word entirely out of the question, and appeal to interest and prejudice, rather than to the scriptures of divine truth.

We hear sometimes parables and illustrations comparing the different and warring sects that disgrace Christianity to different regiments in the army of the Lord; but we have no reference to any scripture which so describes them. On the contrary, the scripture compares the church to a flock with one shepherd; a body with one head; a building with one foundation; a temple with one headstone thereof; but all these representations are left one side, for none of them meet the circumstances of the case, or give countenance or warrant to the unscriptural separations that prevail among the people of God. Hence these different "regiments" have been invented by denominational leaders to cover their sectarian sins.

Any person who will for himself examine the arguments by which members of different sects justify their dissensions and divisions will mark the utter absence of all reference "to the law and to the testimony." And yet the prophet said, "If they speak not according to this word, it is because there is no light in them." Isa. viii: 20. The simple truth is, there is nothing in the scripture which can justify the positions which they have assumed. There are no proof texts which warrant the divisions and strifes and bickerings which so disgrace the Lord in whose name they are carried on. These things are simply of the earth, earthy; they are not born of that wisdom which is from above. Where dissension and strife is, there is confusion and every evil work. Where one saith "I am of Paul, and I of Apollos," there is unmistakable evidence that they are carnal, and walk as men. We recollect a single reference to scripture in this connection. A man who professed to take the Bible as his guide, referred to the fact that the Almighty is described as "the Lord of Hosts"; and the hosts there referred to were the different sectarian hosts fighting under the banners of the different isms and schisms which prevailed: though the Lord was "the Lord of Hosts" long before any of these isms and schisms were known, and will still be the "Lord of Hosts" when they are forgotten and buried in eternal oblivion.

The grand remedy for these unhappy and unchristian separations is to be found in personal acquaintance with God, and subjection to his will and to his word. When this lesson is learned, and when the spirit of him who prayed for his people that they all might be one, pervades their hearts and controls their lives, we shall have no more of these far-fetched arguments to justify a flagrant wrong, but shall, instead of that, find Christ's true disciples drawing nearer and nearer to him who is their Lord and head, till they all come "in the unity of the faith, and of the knowledge of the Son of God, to the measure of the stature of the fullness of Christ; being no more children, tossed to and fro by the sleight of men, and cunning craftiness, whereby they lie in weight to deceive, but speaking the truth in love, growing up into him in all things which is the head, even Christ, from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Ephesian iv: 12-16.)—*Armory.*

Co-operation.

There are few subjects which express more pointedly the success or failure of any body of workers than *co-operation.*

Webster says "Co-operation is the act of operating together to one end; joint operation; concurrent effort or labor."

Whenever you find a congregation where the members are enlisted, and working harmoniously and zealously together, you will find a successful church.

Where the opposite is true, you will find a church that is comparatively a failure.

It is not co-operation when a congregation of one hundred members allows and expects twenty or thirty to do all of the work.

Nor is it co-operation when we labor together harmoniously so long as a few can have everything their own way, and then refuse to do anything because some other may decide that their way is not always the best.

There is no place, on earth, where men ought to be more co-operative than in the church of Christ. There is no other place where we need to cultivate more that peculiar combination of graces which we will call *charitable—patient—co-operative—perseverance.*—*New Eng. Evangelist.*

Cannot Afford It.

There are a great many families which cannot afford things that are needful for their comfort and convenience. Many a poor woman is deprived of many luxuries and comforts because she cannot afford them, while her husband can afford his liquors, his cigars and his tobacco. Three ten-cent drinks a day cost $109.50 in a year. Three ten-cent cigars daily cost as much more, making two-hundred and nineteen dollars guzzled, smoked and *worse than wasted* by the head of the family, which would go very far towards supplying other members of the family with money, articles of food, and clothing, which would greatly minister to their comfort. But dram-drinkers and tobacco-users resemble that man of whom it was said, "Of all his father's family, he loved himself the best." A little more attention to the second and great commandment, "Thou shalt love thy neighbor as thyself," would greatly improve the behavior of these gentlemen, and cheer the hearts of many sad children and weary wives.—*The Safeguard.*

Newspaper Laws.

We are indebted to the *Alantic Missionary* for the following brief statement of the law concerning newspapers:

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.

2. If subscribers order the discontinuance of their periodicals, the publisher may continue to send them until all arrearages are paid.

3. If subscribers neglect or refuse to take their periodicals from the office to which they are directed, they are held responsible until they have settled their bills and ordered them discontinued.

4. If subscribers move to other places without informing the publisher, and the papers are sent to the former direction, they are held responsible.

5. Any person who receives a newspaper and makes use of it, whether he has ordered it or not, is held in law to be a subscriber.

6. If subscribers pay in advance, they are bound to give notice to the publisher at the end of their time, if they do not wish to continue taking it—otherwise the publisher is authorized to send it on, and the subscriber will be responsible until express notice, with payment of all arrears, is sent to the publisher.

Christian Unity.

In an address of welcome to the delegates from foreign countries to the Evangelical Alliance in New York, in 1873, Dr. William Adams spoke concerning the longing for unity which pervades the church of God as follows:

"We are living in times when, all over the world, there is a manifest longing for more of fraternal unity. France and Germany have both given us new words expressive of this desire for cosmopolitan unity. Conventions and expositions are held in which representatives from all countries meet to compare and interchange ideas and commodities. These are signs which, like the tufts of grass and sprigs of red berries which caught the eye of Columbus from the masthead of the Pinta, betoken the vicinity of land. We may be mistaken in our reckoning; fog-banks may be taken for land, but we know in what direction land lies, and we must sail onward till we reach it. We pretend not to *create* unity, certainly not by artificial ligatures, but to testify to that which exists already. God is one. The redemption of Jesus Christ is one. The body of Christ is one. The kingdom of Christ on earth, for the coming of which all hearts and voices are taught to pray, is presented as an object in the singular number—one, and not many. What is of essential benefit to one church and one nation, in course of time becomes the property of all. You cannot fence off the great ocean into private pastures; you cannot partition off the firmanent into household lots; you cannot divide sun, moon and stars into bits of personal property. You cannot, by any process, monopolize great Christian ideas. You cannot play Robinson Crusoeism in the Church of God. No man can appropriate to himself an exclusive right in those great matters, to the discussion of which we now welcome you—Christian faith, Christian life, Christian work, Christian hope and Christian destiny. Bigots may misunderstand this, and lend themselves to what is private, local, and exclusive, but there is no such thing as private property in good thoughts, good deeds, and good men. Paul is ours, and Cephas is ours, and Apollos is ours. All the great historic names associaled with scholarship, philanthropy, and religion, no matter in what land they were born, or in what church they were baptized, are the common property of all Christian believers. All truths, all discoveries, all inventions, all things good and worthy, in due time are as sure to diffuse themselves abroad in every direction as water is to find its level, or the free air of heaven to flow into every open space. By no method can we prevent this if we would. believing in this great ordinance of God, we welcome you most heartily to the expression and enjoyment of this high Christian unity. It has been said, whether by poetry or by science it matters not, that there is a certain point in the upper air in which all the discordant sounds of the earth—the rattle of wheels, the chime of bells, the roll of the drum, the laugh of the child, the moan of the beggar, meet and blend in perfect harmony. Surely it is something more than a poetic conceit, even the sure word of inspiration, that when once we are lifted up to a fellowship in Christ Jesus, we meet in a high and heavenly place, where "all things are gathered together in one, both which are in heaven, and which are on earth, even in Him;" an elevation so high that there is a complete oblivion to all those manifold distinctions of country, race and name, which belong entirely to a lower and heavier atmosphere.—*Armory.*

The Frozen Church.

The following passage from Rev. E. Paxton Hood's lecture at Tremont Temple, Boston, on "False Finery in the Pulpit," is painfully suggestive of the actual state of things in some churches, and also suggests the remedy: "Once in my night visions I beheld, and lo! I stood before a vast stone church. I thought that the petrifying waves of time, and the rolling ages, had turned all the mighty temple of the praise and faith of the human heart into stone. I entered; it was vast and mighty, but cold, how cold! Methought I passed to and fro through its aisles, the only living being in it, for it seemed to me that all its occupants were frozen into stone. The pulpit was stone, the minister was stone, the altar was stone, and at the stone altar a stony priest conducted the mummery of a stony service. I thought I heard, as it were, the muttering chant of prayers, but as they ascended they froze and turned to frost, and hung in frost on the roof and corbels of the place that was all stone. Then methought I saw, as it were, a dove hover over the place, and heard voices saying "Live!" and I heard a breath of life rushing among the stones, and lo! I saw the stones move at the voices of them that cried, and the stones were alive—stones no more. but souls. And the seats became tenanted with life, and the altar and the priest became alive. And, still more strange, the very icicles on the corbels and on the roof became sympathies, and the roof melted, and in its place, lo! living spiritual beings. Old things had passed away and instead of the cold stone tabernacle, I stood in the general assembly and church of the first-born, whose names were written in heaven, and I beheld Mount Zion, thronged with the spirits of the just men made perfect."

Senator Willson, of Iowa, on the Prohibitory Amendment.

Hon. James F. Wilson, the United States Senator for Iowa delivered a telling speech in Fairfield, Iowa, on May 6, in favor of the Constitutional Amendment. He addressed himself particularly to the young men, and advised them to stand solidly in line for the amendment. Referring to the resolution recently adopted by the Iowa brewers to the effect that they will never support for any office or place of trust any one who would vote for the proposed amendment, he said: "There never was a law of restraint or regulation of the traffic proposed or enacted which has not met with the same kind of opposition that confronts the prohibitory amendment in this State. The keepers of saloons are the authoritative interpreters of the purposes of the men who oppose such laws. There has been no law from Maine to Kansas imposing restraint on the liquor traffic that they have not opposed and resolutely and continuously violated. They are organized violaters of the law. The saloon system is the centre around which all of the forces revolve that put at defiance the better public sentiment of the country relative to the liquor traffic. No law which stops short of cutting out by the roots the saloon system can be effective in oppressing the evils of intemperance to any considerable degree. That system is the entrenched camp of traffic in intoxicating liquors. It is a closely knit organization which threatens candidates for nominations, candidates for offices, voters and communities, and intimidates witnesses, grand juries, prosecutors and judges. It turns the very means provided by law for its restraint into instrumentalities for the promotion of its unlawful purposes."

Mr. Wilson then showed that while the cost of education in Iowa was $5,000,000 the people bear it cheerfully because it brings a most satisfactory return. But liberal as are the people of Iowa they would not receive with favor a proposition to increase their expenditures for educational purposes four-fold, or $20,000,000 per annum. And yet this is the sum which the liquor traffic, of which the saloon system is the centre and main support, costs the people of Iowa each year. "The effects of this vast expenditure of money," continued the speaker, "constitute the most active and effective antagonist to our enjoyment of the best results of our educational system."—*Central Christian Advocate.*

The Willing Worker's Reward.

An exceedingly pleasant occasion was enjoyed Saturday last, by the "Willing Workers," a juvenile missionary organization, numbering some fifty members, and connected with the Congregational church.

A year or more since, these Willing Workers, learning that a newly organized church near Crafton, Cal., was in need of a communion service, ordered from New York a new and tasteful service and sent it to the church.

One of the men most interested in this church was Deacon M. H. Crafts, who will be remembered by a few of our citizens. Mr. Crafts resided in Jackson for some years subsequent to 1846, and was for a time clerk of the Congregational church here. For the last twenty years his home has been upon a fruit ranch, at the foot of Mt. San Bernardino, to which he has given the name of Crafton. During most of these years he has gone as regular as the Sabbath came to church at San Bernardino, eleven miles distant.

The formation of a new church only three or four miles away was a glad event, and it was to this church that the Willing Workers sent their gift.

In return for their kindness, Mr. Crafts sent to the young workers a box of oranges and lemons, fresh from his own trees, and another filled with English walnuts, almonds and raisins, also the produce of his ranch. Sweeter nuts and finer looking oranges and lemons were never seen in Jackson. The large, luscious, finely-cured raisins, too, were not only delicious, but interesting as samples of what is destined to be a valuable industry in southern California. A more attractive table than that spread with these fruits, it would be hard to find, or a happier group of little folks than that which gathered around it. Dr. Hough entertained them with a description of the ranch, which he has repeatedly visited, and read a portion of Mr. Craft's letter, accompanying the graceful remembrance. Many an old memory, doubtless, mingled with the sweet products of his toil, as he packed them for their long journey, and many are the good wishes uttered for him and for the youthful church by the Willing Workers.—*Jackson Citizen, Mich.*

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☞ I desire this instrument introduced without delay, and make this special offer so you may order one now. I look to future sales for my profit, as the Beethoven makes me thousands of friends. I regard this manner of introducing it better than spending hundreds of dollars in newspaper advertising. The organ speaks for itself. Often 20 sales have been traced from the first sold in a new neighborhood.

The following offer is positively good for only ten days from date of this week's PACIFIC.

This newspaper must be returned to secure this special price. If mailed from your postoffice within ten days from this date, it will be received, not otherwise, or you may accept by telegraph on the last day, and remit by mail on that day. I shall POSITIVELY refuse all orders under $109.75, unless accompanied with this paper, and payment must be mailed within ten days as specified.

As this special offer is limited and will not be repeated, if you have not all the money in hand, it will pay you to borrow a part from your friends, and thus secure the best organ that can be offered, at a less price than an ordinary organ by other makers is usually sold at.

Very truly yours,

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The Pacific.

SAN FRANCISCO, CAL.

Wednesday, June 21, 1882.

All communications should be addressed to THE PACIFIC, Box 2348, San Francisco, Cal.

The Chinese missionary referred to last week, who carried $4,000 in the famine region of China without guard, was Dr. Nevius, not Nevins.

The American theorophists who have been in India for some time fraternizing with the native religionists of that country, have experienced some rebuffs. The Pundit, who invited Col. Olcott to visit India, has excommunicated him, and has not hesitated to say that to make such pretensions as these Americans make is "to tell a lie."

The remark of Dr. Kirk is quoted. He was asked what would become of certain people of excellent behaviour, who believed neither in the divinity of Christ nor in his atonement. He replied: "My Master has not sent me into the world to judge men, but he has sent me to judge creeds; and I am sure that if these are saved it will be by something far better than their system teaches." Might we all make to the same query as apt and liberal and yet as faithful an answer.

Prof. Mooar desires to call early attention to the new term of the Theological Seminary. It will open on the 1st of September. He invites correspondence or interviews with any young men who are thinking of pursuing studies for the ministry, from our own or other churches. Pastors also are asked to inquire whether there are not men in their congregations whom they can properly encourage for this work. Young men thinking of going eastward for seminary training, might well consider whether they will not help California more by helping build up their own institutions. Dr. Pond paid a warm debt of gratitude reviewing the past story of Bangor Seminary, when he reverted to the seven young men graduates of Bowdoin College, who, when it was the fashion to go out of Maine, determined to cast in their lot with Maine's own school. One of those graduates was Cyrus Hamlin. It does not appear that the young men were less eminent or useful in their calling on account of this decision. At any rate, our Seminary will welcome all, and will do its best for their preparation. Address the Professor, 1525 P. O., Oakland, Cal.

The *Independent* has drawn up a statement for the Andover Trustees, in which they are to make public announcement "that the precise degree of conformity to the terms of the creed to be exacted of the professors is a matter which falls within their official province!" Now let the visitors receive from the same oracle a similar statement, and all will go as merrily as a marriage bell. It strikes us, however, that the trustees and visitors will probably be able to harmonize without oracular aid from New York or San Francisco. At least, we see no reason in the world why they should not. Both Boards are composed of sensible men. We should be surprised to know that either Board really differs from the other on the question of what honest subscription means. It seems to us it would be very timely and eminently pertinent for Dr. Dexter to give some editorials setting forth the ethics of subscription. His much-quoted phrase "Anchor the orthodoxy of the future by a chain cable to one of its particular phases in the past," makes us curious to know how, if he were a trustee or a visitor, he would construe the terms of the creed.

According to some statements, the immigration of Jews to this country from Europe, especially Russia, is to be very large. Plans are on foot by which it is proposed to raise as much as $10,000,000 to send over this people. We hear of a Paris banker, Hirsch, who contributed $200,000; of a banker in Odessa, who gave $300,000 to this fund. One million Jews may be expected in the course of the present decade. At present, the signs of the restoration to Palestine compare feebly with the signs that America is the promised land for the Hebrew. But it will not be a promising land, unless all the moral forces which have characterized our best civilization here, are put forth to transform these motley multitudes into good citizens. It has been charged by Russians that the Jews monopolize certain trades—for instance the liquor trade. If so, we should congratulate Kansas on having an article in its constitution which would not encourage settlers in that line of traffic. We should hope Iowa would carry a similar prohibitory amendment. These foreigners who monopolize the drunkard-making business are to be dreaded every where. We should be glad to see some of the California journals which are such champions of restriction in one line of immigration, bestow some thought on the influx from Europe of men who, the moment they arrive here, bethink themselves of corner groceries and saloons as their most congenial industry. We hope the Russian calumny concerning the Hebrews has no just ground to stand on.

The late General Assembly of the Presbyterian Church, South, took action toward the General Assembly of the Presbyterian Church, North, to remove all difficulties in the way of that full and formal fraternal correspondence which, on our part, we are prepared to accept, and "affording a basis for the exchange of delegates forthwith." The Presbyterian General Assembly in session at Springfield, Ill., telegraphed in reply:

"While receding from no principle, we do hereby declare our request for the withdrawal of all expressions of our Assembly which shall be declared as reflecting upon and offensive to the General Assembly of the Presbyterian Church in the United States, and we renew the expression of our warm regard for all who compose its community, and our readiness to exchange its delegates forthwith."

And so this sectional difference of long standing is in fair way to a speedy, happy and perfect settlement, we trust, even to the merging of the two Assemblies in one. Why should this not be the next step? For the healing of all sectional and other differences among good men, and for a more perfect union under our common Lord against abounding wickedness, we most devoutly pray. Why should not the Presbyterian Church be one, and the M. E. Church one, in the North and in the South, with far more cordiality and truthfulness than at any time before the separation. The dividing cause has been put away in blood forever.

Words that Have a Clear Ring.

At the Boston anniversaries two men at least spoke words having a clear ring. Robert West said: "Cobden could forgive a man for everything except not having a backbone. Let us, as a denomination, have a creed which means something, and a clearly defined policy, and then have backbone enough to say so." Amen to that. What has been palsying our Home Missionary work for several years past has been that policy which does not allow that as Congregationalists we have any distinctive mission or principles, or if we have, it is the part of an advanced and liberal soul not to make much of them. Men brought up on this policy go floating about, as ready to run up any other flag as that of their own denomination. Robert West calls this "a round of nonsense."

So also, when Dr. George H. Gould spoke for the American Board, he said: "Latitudinarians never launched a missionary ship. If the Bible is to be placed on a level with the Shasters and Vedas of the Hindus, if miracles are to be banished and a confessed Saviour ignored, then the whole missionary movement is a stupendous mistake. It may do to preach a Gospel fulcrumed on sympathy to a New England audience, but not to a Dakota Indian or a Hindu devotee. Emasculate the New Testament by taking from it the penalty paid for sin by a divine Saviour, open the door for a second probation for the heathen—do this in your own pulpits, and in less than a generation you will scuttle every Missionary ship and palsy the hand of every standard bearer on the foreign field." Let the trumpets give forth such certain sounds as these, and we shall begin to make battle both at home and abroad. Having an intelligent preference and a zeal we are not ashamed of for our faith and our order, we shall do a better work than by that sort of goodish indefiniteness which marks a faltering Christianity. Let the jelly-fish do what it can. There are living beings, just as living too, who have a more determinate and a superior structure.

A Snap Judgment.

Hasty judgments are proverbially frequent. They are pointedly condemned in the scriptures. Sometimes it seems as if one had better never utter a judgment. One is so likely to make a grave mistake. We have in mind a suggestive example. Serpa Pinto, who crossed the continent of Africa, taking Bihe in his line of travel, is a Portuguese and a Catholic. But these prejudices did not prevent him from seeing good qualities in the French Protestant missionary, Coillard, whose kindness he experienced and to whom he pays the highest compliment. But he met another missionary on his way through Southern Africa, of whom he ventured to speak in a different way. Some of Pinto's people borrowed of Mr. Behrens, a German stationed at Bethany, some shovels to dig a grave. When this had been done, Pinto rode over to take a look at Bethany. "When," he writes, "I met the missionary, he was smoking a monstrous porcelain pipe; his first words proved to me that he had a heart more selfish than tender; for he received me with the question whether I had brought him back the shovels." So Serpa Pinto has given the reputation of selfishness to this missionary, wherever his book shall go over the world.

Now, if the traveler had drawn this conclusion about Behrens because of his "monstrous pipe," it would have been just like some of us, narrow temperance people that we are. For is it not selfish to be spending money on such an indulgence, and a disciple of the self-denying Master, too?. But if the traveler had made that inference, he would have been laughed at by the average reader. For smoking, with many, is a sort of pledge of sociableness and good feeling. The inference Pinto did draw was no less hearty and narrow. At least there are other facts about that German than his question in regard to the shovels. We are inclined to think that question consistent with considerable delicacy of feeling.

We are told—in an article in a German periodical—that "this same Behrens presented to the Hermaunsburg Mission his large farm-house and three hundred acres of land in Hermaunsburg, which he owned in his own right, and there, with his child, entered the Mission-house as a simple student in order to prepare for service among the heathen."

We hardly need to go so far from home to learn a lesson of the cruelty that is practiced by snap judgments. What a relief it is to know that he who judges us is the Lord.

The A. H. M. S. Work.

BY S. H. WILLEY, D.D.

The Eastern papers brought us a genuine surprise in their account of the proceedings at the late annual meeting of the Home Missionary Society in New York. The irruption from Brooklyn to accomplish a pre-determined object seems to have been most unexpected. The ghost of things that ought to be at rest, rose up with a strange suddenness. Names once familiar, but now willingly forgotten for the most part, appear in doings which remind one of the times when their owners were continually before the public. It is very easy to see that the side that will suffer in the long run is the side to which this irruption hastened to give its support.

All which would not be worth noticing, were it not that it seems to work discouragement in some quarters. But this discouragement does not appear at this distance to be really warranted. Unexpected things of this sort have happened to many a good cause before, and been outlived. A year soon goes by. The wrongs of to-day can be righted at the next annual meeting. The delay of needed changes can be borne. It is better to put tenfold more power into our Home Missionary machinery as it is, than to stop at this crisis to reconstruct or build up something new.

With such a work on hand as that which is pressing us in the Rocky Mountain region, to say nothing of the great reaches of country both east and west of it, we cannot stop to plan and set up a new organization. Better to work the one we have as well as we may, and change it by degrees. Hindrances and delays are annoying, but sometimes they are the lesser of two evils.

The Prospectus of Hopkins Academy has made its appearance. The following resolution and letter are made public in the Prospectus for the first time, and are of interest to the friends of the school:

On the 19th of December, 1881, the Board of Trustees of the Golden Gate Academy passed, unanimously, the following resolution: *Resolved*, That, in view of previous donations from the late Mark Hopkins, Esq., and especially in view of the recent gift of fifty thousand dollars from his brother, Moses Hopkins Esq., the effect of which has been to clear our institutions of debt, and to establish them upon a firm financial foundation, the name of our Academy be changed, and with the consent of Mr. Hopkins, it be henceforth named and known as Hopkins Academy.

This action was communicated to Mr. Hopkins, from whom the following reply was received:

SAN FRANCISCO, Dec. 26. 1881.

REV. W. C. POND, Secretary.—*Dear Sir:* Your favor of the 21st inst., conveying a copy of the resolution passed on the 19th inst., by the Board which you represent, expressing a desire, and asking my consent, to change the present name of the institution to that of the "Hopkins Academy," as an acknowledgment of the aid givin the institution by my late brother, Mark Hopkins, and also the more recent donation from myself, and for other reasons, is before me. Desiring the prosperity and good influence of the Academy, you have my full consent to the change indicated, if the Trustees deem it wise.

Thanking you for the complimentary manner in which you have seen fit to notice my action in the premises, I am, with great respect, Yours Truly.

MOSES HOPKINS.

THE REWARD OF LYING.—A wise man of Greece being asked what any one could gain by telling falsehoods, replied at once, "Not to be believed, even when he tells the truth."—*Sunday.*

Editorial Correspondence.

RICHMOND, VA., June 6, 1882.

MY DEAR "PACIFC": After doing New York and Brooklyn still more vigorously, at the end of last week, I accepted an invitation to visit Virginia, and went direct to Norfolk, on one of the new and beautiful steamers of the "Old Dominion" line. The passage down from New York, out beyond all the Jersey shore watering-places, was, in the light of a sunny afternoon, very interesting. I had to contrast it, in my memory, with the passage out, last made by me, in November, 1860. That was on a dark autumn day. I was personally saddened with leave takings. The weather was depressing. The country, gladdened for a few days by the election of Lincoln, was already hearing the mutterings of that storm of war which burst on the Union in April, 1861. That passage out was into an ocean of gloom; this one was into these beautiful waters where one sees some of the scenes which have become historic. Fortress Monroe, Old Point Comfort, Portsmouth, Gosport, Norfolk, and the place of the famous conflict of the "Merrimac" with the "Monitor." The climate and scenery about Norfolk are pleasant. The peninsula has recently become distinguished as a spot for producing early vegetables and fruits for the N. Y. markets, and for the show of Northern capital and enterprise, which are renewing its youth, developing its resources, and adding to its wealth. Some of the brains and money of one, at least, of your California millionaires is invested there. At one of the Methodist churches last Sunday evening, (Norfolk has the reputation of being a great church-going place) I heard the Rev. Mr. Bledsoe on Saul, and the "Witch of Endor." The evening was particularly warm, the man was large and fleshy, (himself, wife, and two daughters, are said to weigh a thousand pounds avoirdupois) and the sweat poured out of head and face freely. One who has preached through seasons of summer Sunday evenings in Sacramento, knows what it is to be in a "melting mood." The preacher was hot and hard on Saul, and the witch, and all her modern imitators. His chief lesson was, that times come when the worst of men want to hear again from the lips of old teachers and friends—and that they can always bring them back for themselves if they will, and have no need to run after necromancers, spirit-mongers, and the clap-trap of tin pans and old chairs. Monday, June 4th, I roamed over the little old city (of about 20,000 people) with a young man who was born in California. We visited an Episcopal church, whose ancient past dates back to 1739. It was struck by the balls of British cannon during the revolutionary war. It is surrounded by a graveyard, some of whose monumental stones have stood 130 years. It is full of large elms and other shade trees.

That oysters abound along the Virginia coast, is evinced by the fact that oyster shells are used in this place as debris, for filling in lowlands, swamps, and holes, and occasionally, for grading streets. At church and in-doors, the prevalence of light colored or white dresses on all the young ladies, was very noticeable. And, out-of-doors, the large proportion of colored persons and dark faces was equally striking. These last remarks will apply, of course, to Richmond and all other cities of the "Sunny South."

Hither from Norfolk, *via* Newport's News, the naval battle scene, and the peninsular part of the C. & O. Railway, this forenoon. All the way the country is historic, and up the valley of James River. Particularly so is the quaint, quiet old town (less than 1000 in population) of Williamsburg, the capital in Colonial times, the seat of William and Mary College, the site of an antique church, and of one of the earliest lunatic asylums, and the scene of one of General McClellan's battles.

Noticeable all the way was the thinness of the soil, and the poverty of the sub-soil. And still, such is the climate, warm and showery most of the year, that respectable crops are raised; raised on lands, that is, which in California would be a desert. The plowing is not more than six inches deep, and only one horse to a plow is needed. Noticeable, too, is the fact that there are many acres of primitive woods, and some fields with stumps in them only recently subjected to tillage. These woods were the "preserves" or reserves of the great plantations of olden time.

Here, at the head of navigation, and where the falls of James River afford a great water power, from the water front up over the bluffs, is built the goodly city of Richmond. From the top of the Capitol one gets a view of its domes, towers, steeples, noted structures, and all the country around for several miles. Many of the fallen glories, and some of the monuments of the Confederacy are here. But who, from our side of the continent, beholding, does not say with the lately deceased poet:

"Thou too sail on, O Ship of State.
Sail on, O UNION, strong and great."

Home Missionary Cal.

Conducted by J. H. Warren, D. D.

Office, No. 7 Montgomery Avenue.

Church Building in California.

We have at least seven churches that need and are asking help to build their houses of worship. They want help now. Other churches are giving notice they too will want help in the near future. Will our churches please remember the claims and work of the Congregational Union?

In asking help from the churches, the Secretary says:

The Union closed its books for the year on April 30th. The results are gratifying. Cash contributions from churches and individuals have been $30,951.10. Legacies, grants refunded, interest and rents foot up $4,486.67. "Specials" amount to $15,884.51, giving a total of receipts from all sources of $51,322.88. This is $7,599.48 more than was reported last year. The largest gain has been in the direct gifts to churches engaged in building, all of which are, by the conditions of the grants, included in the Trust Mortgages of the Union. This gain amounts to $8,009.83; the gain in contributions is $2,691.43. Pledges of aid have been made to 103 churches since May 1, 1881, amounting to $45,100. Grants have been paid to 72 churches, amounting to $45,135.64 As the year closes, there are outstanding pledges, on the Treasurer's books, to 87 churches, to the amount of 38,458. Our pledges are about $12,000 beyond the cash in the Treasury.

While relying confidently on the churches for the speedy supply of this lack, the larger and more numerous calls for aid from churches at important points on the field press on the Society's friends the question, "Shall we rally in response, and meet the demands of our rapidly extending work?"

Nearly three-fourths of our churches sent nothing to the Treasury of the Union last year. Some of these, perhaps many of them, gave directly to a church or churches engaged in building. A part of this is reported to the Union, and secured under its mortgage. It would give the denomination a more accurate and honorable record if our churches would report all they thus give, that it may be made a matter of record here, and be secured, if they so choose, as are the regular donations.

The question has many times been asked why our church-building work holds a position relatively lower among our churches than among those of other denominations.

We desire, kindly, to urge this question on the attention of the large number of non-contributing churches. Will not the pastors of these churches present the claims of this work to their people, and ask them to put the Union among the list of objects to which they will give? In no year since the Union began its work have as many as 1,500 of our churches been reported as giving to its treasury. We look to our brethren for an encouraging change in the record on this point.

While we would by no means crowd this work to the detriment of any one of the other branches of missionary enterprise, we must beg leave to ask careful study, on the part of pastors and church officers, to the rapidly growing and urgent demands of this cause, when making up the list of objects of beneficence. Where the "weekly system" is in use, shall not the Union have a percentage more nearly co-ordinate with other standard objects?

The chief responsibility for the generous increase which the work so loudly calls for rests, as of right it should, with the pastors of our churches. Brethren, give this grand work at least *one rousing collection soon.*

Rule For Fretters.

A little girl had been visiting me who was a fretter. She fretted when it rained and fretted when it shone. She fretted when little girls came to see her, and she fretted when they did not. It is dreadful to be a fretter. A fretter is troublesome to herself and troublesome to her friends. We, to be sure, have our trials; but fretting does not help us to bear or get rid of them.

I have lately come across a short rule for fretters which they shall have. Here it is: "Never fret about what you can't help, because it won't do you any good. Never fret about what you can help; because if you can help it, do so." Say this when you get up in the morning, say it at noon, say it at night; and not only say but do; and that will be, do not fret at all—a fine doing.

The only right way of getting along is not to wish ourselves somebody else, and fret ourselves because we are not, but contentedly bear our lot and be satisfied with what God has given us.—*Selected.*

Creed.

Religious topics, in harmony with the material universe, move in cycles, having their appointed risings and settings. Just now Creed comes to the front and is the most prominent star in the theological heavens. Singularly it appears less as a staid and familiar orb, whose movements we can exactly calculate, than as an eccentric wanderer of the skies, with a long and nebulous train. When planets turn to comets, we may well conclude the order of nature is reversed.

After all, is there not some optical illusion on our part? Is the change as great as it appears? Can we not reconcile progress with fixedness? May not old faith be properly viewed in new light? The change is not necessarily in the substance of doctrines, but may consist simply in a new unfolding and nomenclature. It is well settled by recent discussions, that every body and every denomination sets a special value upon creed. The creed of a church may not always be written out in full, but it is expressed, at least in its assumed name. You may clearly infer it too, from its prayers, its preaching and its practice. Even those sects which claim to be creedless have the most intense creeds. Nothing else engages their thoughts and words so earnestly and persistently. The creed of negations and denials is the creed of opposition, or the destructive creed, and is from its very nature impassioned and violent, while the creed of acquiescence is unimpassioned and calm. Thus there is greater positiveness in the negative creed than in the positive one itself. He whose business is destruction needs not the precious care of him who builds up and finishes.

How do men obtain their creeds? Some as a legacy from their fathers, some from education in the churches and schools, some from the indulgence of prejudice and passion, and some have reasoned them out themselves. Others derive theirs from the Bible. Whatever that book teaches they receive for undoubted truth. Dr. Whiton says: "The creed of Christendom has been elaborated from Scripture by hearts that supremely loved the Lord Jesus Christ. Thus grew that sweetest flower of primitive theology, the Apostles' Creed. Even the skeptic assents that Christ was deified by the enthusiasm of his disciples. The doctrine of the deity of Christ was formulated by the council of Nice, A. D. 325, immediately after the close of the martyr period of the church. This was the article of faith which the confessors of Christ in vast multitudes had witnessed with dying prayers and sealed with blood." So the doctrine of justification by faith was eliminated from the Bible by Luther, as the result of his own felt necessities and inward experience. The best creeds of the church have been born of revivals. When Christians of different names are under the gracious movings of the Spirit, they think alike, they feel alike, and pray alike, and the presumption is, that these harmonizing thoughts, feelings and prayers together point to the true theology. While our best creeds come from reformation, they may be used in turn to preserve the good estate of the church and to promote the triumphs of the cross in the world.

Of what use are creeds? They not only define the position of a church or denomination, but furnish doctrinal instruction for novitiates, catachumens and members in full. They constitute a bond of fellowship; they aid in preserving the unity of the church, and are a fitting formula for the profession of faith. They are expressively designed as bulwarks against error. Unitarianism protests against creeds, and why? Because to so large an extent they are a protest against Unitarianism. If they are a necessary evil, the assaults of the no-creed party have created this necessity. The dislike of the creeds has been so great, that their overthrow is considered of the first importance. Money is more fully spent and efforts are more earnestly made to convert an orthodox Christian to liberalism than the veriest pagan to Christianity. It is believed, not till the dogmas which have come down from former generations are heaped together as so much rubbish, and are burned to cinders, can we hope for peace and the conversion of the world into one quiescent faith.

The remark was recently made by a prominent Universalist minister of Massachusetts: "If the Universalist denomination only had the missionary appliances of the Evangelical sects, the world would be converted in one tenth of the time." We reply, if converted by Universalism, it might not be converted one tenth as deep. It would be like pouring a few drops of oil upon the boisterous seas, calming it for a brief moment, but there would be no vital change in the elements. It would not be converted into a sea of oil at all. Universalism and Unitarianism, if they will but raise "the appliances" themselves, are at full liberty to try their hands in converting the heathen. Suppose they sent out a few self-denying missionaries into the heart of Africa, or among the Cannibal Islands, one such experiment, if *successful*, would do more to prove the truth of their schemes than five hundred sermons or treatises aimed at their orthodox neighbors.

In this war against creeds, it is to be feared there is a sectarian animus at the bottom. Whenever there is a supposed softening of the old creed, the liberal opposition is encouraged to hope for an accession to its own ranks. One might suppose if orthodoxy were really coming over to liberalism, liberalism would patiently wait a little for an opportunity to return to the ancient and broader fold. But as a matter of fact, liberalism is never more clamorous for recruits than in just lexigency. We shall not gain strength therefore by unduly liberalizing our creeds, nor will the battle of the creeds be less fierce by so doing. Only proselytism will receive a fresh impetus.

A few words upon the authority of creeds.

The Romish Church claims that they are authoritative because they have been formulated by the ecclesiastical powers. Whatever emanates from the Pope or some ecumenical council must be infallible. But we Protestants claim, that the authority of a creed comes from its truthfulness and scripturalness. It may, indeed, be of increased value because of its age, because approved by primitive Christians and because it has been widely accepted in the church. It may have a historic value, even though it does not conform to the best expressions of modern thought. We cherish it for the good it has done, for the sacred recollections it awakens, and because it connects us with good men of past ages.

It has a value also, because we have formally and publicly adopted it for our own. The doctrine of the Declaration of Independence became additionally sacred to the signers of that instrument from their very signatures, and they become so to us also, for the same reason. The creed is a manifesto by which we stand pledged to duty and to the world. The creed has authority as far as it is practical. True, some assume it is only made up of formulas and theories, and has nothing to do with measures and deeds and life. We do not so understand it. It is as much a law to us, directing our thoughts, our affections, our purposes and our conduct, as the ten commandments. If we believe, we must also speak, we must act; out of the heart we must bring forth fruit unto eternal life.

The question arises, Is the public creed binding in every particular of phraseology and sentiment, upon all who subscribe to it? This depends somewhat upon its minuteness and definiteness. If brief and very general, the obligation in this respect is greater than if it were made up of thirty-nine articles, or even of twelve. There may be phrases and expressions that are not to the liking of every one alike. We therefore subscribe to it as for substance of doctrine. The individual demands a certain degree of freedom. Allowance must be made for natural progress and growth. If the man agrees to lift the calf daily, he can do it as long as the animal remains a calf; but when it is grown, he still obeys both the letter and spirit of his promise by lifting the ox instead. By a higher law than the letter of the creed, the law of the spirit and life, we grow in grace and in the knowledge of our Lord. Thus when we subscribe to a creed, we do it with the necessary limitations and reservations. And here we take our stand with John Robinson and the old Pilgrim Church, "very confident that the Lord hath more truth and light to break forth out of his holy word." We must be as ready to embrace further light as we were to embrace what we have already received. We understand this is the privilege of every signer of a creed, especially of a denominational one, which we can have less influence in bringing into our chosen form, than if it were limited to a particular church.

There are special creeds proposed by the founders of professorships in our theological seminaries. Are they binding in literal exactness for all time? Or are the same liberties of progress and development granted to the occupants of these chairs as to ordinary ministers and church members? Of all men, are our theological professors to be stationary, and not leaders; to keep themselves only abreast with those former times, when the professorship was established, and with the rich and perhaps uncultured man by whose money it was founded? In answer, we would not utter one word by which to lessen the obligation of contracts. If a professorship, established to promote evangelical religion, were made the instrument of liberalism, rationalism or infidelity, we should hope the courts would be invoked and would come to the rescue. But when a professor makes only such an advance in thought as is the natural and necessary outgrowth of the creed, as much so as is the ox of the calf, we cannot see that he violates either the letter or the spirit of the contract. He is acting in consistency with the great body of the creed of his own church and of the church for which the seminary is to furnish ministers and pastors. Still we add: Let no man be inducted into any chair of theology unless, *ex animo*, he can adopt its creed in the spirit in which it was given.

Yours, ATLANTIC.

Beecher as a Farmer.

This is the way a writer describes Henry Ward Beecher's farming:

When he bought his farm he found one egg in every hen's nest on the place. He said that here was just the reason so many farmers failed; they scattered their forces too much; concentration was the idea. So he gathered those eggs together and put them all under one experienced old hen. That hen roosted over that contract night and day for eleven weeks, under the anxious personal supervision of Mr. Beecher himself, but she could not "phase" those eggs. Why? Because they were those infamous porcelain things which are used by ingenious and fraudulent farmers as "nest eggs." His special weakness is hogs, however. He considers hogs the best game a farm produces. He buys the original pig for $1.50, and feeds him $40 worth of corn, and then sells him for about $9. This is the only crop he ever makes any money on. He loses on the corn, but he makes $7.50 on the hog. He does not mind this, because he never expects to make anything on the corn. Any way it turns out, he has the excitement of raising the hog, whether he gets the worth of him or not. His strawberries would be a comfortable success if the robins would eat turnips, but they won't and hence the difficulty.—*Ex.*

Religious Intelligence

California.

At the meeting of the Congregational Club last Monday, Prof. Janes of Oakland presented a very able essay on "Progress in Psychology." The effort was very highly spoken of.

Next Monday the Club will consider "The true policy of our churches and ministers in reference to the Sunday law." Rev. A. L. Rankin will introduce it.

Amongst the visitors at the Club on Monday were Rev. Mr. Campbell, of Kansas, Rev. J. A. Jones, and Rev. Mr. Vaile.

In the First Church, in this city, last Sabbath, Rev. C. D. Barrows preached a very interesting sermon on "Ruth and Naomi."

Rev. Dr. Beckwith preached at the Third Church, in this city, last Sabbath morning, on "Hindrances in Religion," and at night on "The Necessity for God's help in Christian life and work.

Rev. John Hooper spent last Sabbath with Bethany Church in this city.

Rev. Joseph Rowell, at the Mariner's Church in this city, discoursed last Sabbath morning on the words "Abide with us," and at night on "Christ dying for the ungodly."

C. W. Broadbent officiated at the Sailor's Home last Sunday afternoon.

Dr. Stone is supplying Plymouth Church during the vacation of Mr. Noble, with great acceptance. There were many of his old friends in the congregation last Sunday who are glad of every opportunity to hear him.

Rev. J. A. Jones, late of Murphys, preached last Sabbath at Cambrian Hall in this city on "The Necessity of Being Christians," and "Christ, the Corner Stone."

At Colma, Rev. A. L. Rankin discoursed last Sabbath morning on "No Neutrality in Religion." Increased congregations are now in attendance at Colma.

A baptismal service was held at Alameda last Sabbath. Four infants were baptized.

Rev. F. J. Culver officiated at San Mateo on Sabbath last.

Rev. W. C. Pond spent last Sabbath in Stockton.

Our good brother, Rev. C. J. Hutchins, of Los Angeles has recently met with a sad bereavement in the loss, by drowning, of his eldest son, aged 19 years. We are sure a large circle of friends will sympathize deeply with the afflicted family in this great bereavement.

President A. J. Anderson, who has been at the head of the territorial University of Washington for the past five years, has resigned, and has accepted the place of Principal of Whitman Seminary. The latter institution is fortunate in securing him.

The place made vacant by President Anderson has been tendered to Prof. T. Condon, of the Oregon State University at Eugene.

Rev. Mr. Loomis, who has recently arrived from the East, is expected to take charge of the church at North Portland.

Rev. F. R. Marvin, late of Troy, N. Y., who has accepted a call from the First church at Portland, has arrived, and has been tendered a reception by that church.

Mr. H. S. Lyman, of Forest Grove, who graduates this year from the Theological Seminary at Oberlin, Ohio, has been invited to take charge of the church at White Salmon, W. T.

HONOLULU. H. I.

Fort Street Church, J. A. Cruzan, pastor, received six persons to membership at the June Communion. Two others were elected to membership but could not be present to enter into covenant. This strong and influential church has just completed the 30th year of its existence. From Pastor Cruzan's memorial address we gleam the following facts: Fort street church was organized June 2, 1852, with twenty-five members. Of these eight have died, eight have been dismissed, one has been excommunicated, five are still members, and three are now members of Dr. Damon's Bethel church. The whole number received (including the charter members) during the 30 years, is 546; number dismissed, etc., 213; members in good standing, June 4th, 1882, 333. The church has had five Pastors: Rev. T. E. Taylor served it one year and eight months; Rev. J. D. Strong, two years and seven months; Rev. Eli Corwin ten years; Rev. Walter Frear, ten years and six months; the present Pastor, J. A. Cruzan, began his work in Sept., 1881. From Sept. 1868, to Dec. 1870, the church was without a Pastor, and was supplied by Revs. L. H. Gulick, C. E. Bissell, and C. G. McCully. Four marked characteristics have been shown in its history: 1. Its financial success. It has never had a debt, and its property has never been mortgaged. 2. Union and harmony. It has never had any serious division, or a "church quarrel." 3. Steady, healthy growth. From its organization this church has been an established fact. It has never passed through a crisis when its future existence seemed problematical. But from the first it has had safe, steady, healthy, persistent growth. 4. Its influence for good has been pervasive, and felt not only in the city, but throughout the Kingdom, and the islands of Micronesia.

Eli Johnson delivered two able lectures on Temperance in Fort-Street Church. He has also visited Hilo. He sails by the next steamer for Australia on a lecturing tour in the Colonies.

Revs. Houston and wife, Ram and wife, Father Sturges and Miss Fletcher, Missionaries *en route* to Micronesia, arrived by the last steamer, and have been enjoying their three weeks' stay in these Islands. A pleasant and largely-attended reception was given them May 25th, in the parlors of Fort Street Church. They expect to sail very soon for Micronesia.

Mr. Hallenbeck's health has been such that his physicians forbade all work. His many friends on the Coast will be glad to learn that he is now rapidly regaining his health. He will begin work in Fort-St. Church, Sunday, June 11th.

The Legislature now in session has taken no action upon the Temperance question. Two bills are now before it: One, a stringent Prohibitory Bill, tabooing both the importation and sale of liquor; the other a License Law, taking the taboo from liquor for the native race. If this last bill becomes a law, (and there is cause for fear that it will, as King Kalakaua favors it) it will be the death warrant of the native race. As if "free rum" was not a sufficiently potent destroyer for this disease-smitten, rapidly-diminishing Hawaiian race, a bill is also pending to license the importation and sale of opium. J. A. Cruzan preached a bold, ringing sermon Sunday evening, June 4th, upon this proposed iniquity. It is published in the *Daily Advertiser*.

The late change of Ministry, of which you have undoubtedly had full particulars by sailing vessels, has been, and still is, the theme of conversation and thought here. It is useless to deny the fact that this change has caused a widespread feeling of uneasiness and alarm among business men and property holders. King Kalakaua's seat upon the throne was never before so insecure as it is today.

Mrs. Cruzan, whose health for some months past has been declining, is now upon the Island of Maui, and the change is proving very beneficial.

NEMO.

Other Denominations.

PRESBYTERIAN.—Rev. Dr. Scott, of this city, is seeking health at the Geysers.——Rev. R. V. Dodge preached at St. John's recently.——Rev. Robert Ballagh has removed to Red Bluff.——Rev. J. L. Drumm has accepted an invitation to supply the Mendocino church.——The Second church, Oakland, grows under the charge of Rev. Dr. Healy.——Rev. C. D. Merrill has been installed pastor of Centerville and Alvarado churches.

CEMBERLAND PRESBYTERIAN.—Revs. Messrs. Hazzard and Gillespie supplied the pulpit of the San Jose church on a recent Sabbath.

METHODIST SOUTH.—Many will sorrow to hear that Rev. C. Chamberlain died recently at San Jose. He was a gifted and faithful preacher.——Rev. T. H. B. Anderson of Sacramento has returned from General Conference and been surprised by his people.

Temperance.

There is to be a State Prohibition Convention in Y. M. C. A. Hall, 232 Sutter street, this city, on Tuesday, July 11th, at 10 A. M. All temperance or political organizations in favor of the prohibition of the liquor traffic are invited to send delegates. Ministers, both Protestant and Catholic, are also invited.——Considerable preparations are being made for the Annual Temperance Camp Meeting at the Redwoods, near Guerneville, Sonoma Co., June 29th to July 5th.

The undersigned, Treasurer of the California Chinese Mission, acknowledges the receipt of the following amounts from January 4, 1882, to June 16, 1882:

I. *From Auxiliaries.*

Marysville: Chinese monthly offerings	$48 60	
Four annual members	8 00—	$56 60
Petaluma: Chinese monthly offerings		7 40
Sacramento: Chinese monthly offerings	44 50	
First Cong. ch	11 45—	55 95
Santa Barbara: Chinese monthly offering	36 60	
Special Collection after Mission House fire: Cong. Church $27.55, Chinese $18.50, Miss M. B. L. Smith $2.00	48 05—	84 65
Santa Cruz: Chinese monthly offerings	24 00	
First Cong. church	5 00	
Collection at anniversary	8 35	
Annual members (Chinese)	10 00—	47 35
Stockton: Chinese monthly offerings	18 00	
Annual member	2 00—	20 00
Total		$271 95

II. *From Churches.*

Benicia Cong. ch., Ann. Mem.		$ 2 00
Oakland, First Cong. ch		15 70
San Francisco, First Cong. church collection	$ 4 80	
Two ann. members	4 00—	8 80
Bethany church, of which for nine annual members	18 00—	39 50
San Jose Cong. Ch., Young Peoples' Miss. Society	3 00	
Total		$69 00

III. *From Individual Donors.*

Point Pedro: Chas. W. Otis, Esq		$ 11 00
San Francisco: Messrs. Balfour, Guthrie & Co.		1000 00
Hon. S. Williamson, M. P., and Alexander Balfour, Esq., of Liverpool, Eng., by Messrs. Balfour, Guthrie & Co., each	$500 00—	1000 00
A. W. Merriam, Esq		25 00
Messrs. Eppinger & Co		10 00
C. W. Broadbent, Esq		5 00
Total		$2,051 00

IV. *From Eastern Friends.*

Warren, Me.: Rev. J. E. Pond	$5 00	
Miss Maltby	5 00—	$10 00
Bridgeport, Conn.: North Cong. Church Sunday-school, by Mrs. M. B. Palmer		24 00
Norwich, Conn.: Mrs. S. A. Huntington, to constitute Henry B. Norton, Esq., of Norwich, a life member		125 00
Total		$159 00
Grand total		$2,550 95

E. PALACHE, Treas. C. C. M.

Amounts Received by Stephen S. Smith for the Watkins Mexican Fund.

Nortonville Cong. Church	$12 75
" Mrs. Thurston	5 00
" A friend	1 00
San Francisco, Rev. Jos. Rowell	25 00
Danville, Canada, Mrs. Maria Parker	10 00
Keene, N. H., Miss M. A. Holbrook	15 00
Total	$68 75

In last report the name should have been Mrs. C. A. McCollam instead of C. A. Collam; Mrs. R. G. Knox instead of Israel Knox.

The reports for May from the schools of the California Chinese Mission show a continued increase, notwithstanding that the school in Oroville has been closed for the summer. The names of 872 Chinese are enrolled, being more by 36 than in April, though the enrollment for that month was the largest ever reached up to that time. The average attendance was 433, also larger than ever before. Not less than 1,908 Chinese have been connected with our schools for a longer or shorter period since the beginning of this fiscal year—September 1st. This increase involves, necessarily, an increased expenditure, and our treasury is getting very low. Brethren, come to our aid. W. C. P.

WHERE ARE THE NINE?—The house in which the martyr, John Stephens, was slain, is now owned by a Protestant. He is very anxious that it should be used for the service of the Protestant religion. The house is cheap at fifteen hundred dollars. But it is offered for one thousand for church purposes. It is large and convenient, suitable for religious services, a school and dwelling house for the minister. The church wants it for a home. Mr. A. B. Case, of Petaluma, will give one hundred dollars toward purchasing that house. Where are the other nine, or any number that will bring out the other nine hundred dollars? There is no time to be lost; the present owner is aged.

R. G. JONES.

The *Occident* of last week vigorously disputes the truthfulness of Chambers' Encyclopedia. It is not worth while to argue now as to its credibility, when the facts quoted can be abundantly proved from other testimony. Let the case be stated in this way: In 1643 the Presbyterian church was the prevailing church in England. The Westminster Assembly was called to make a creed for that church. Pass on to 1882. If the remnant of that once powerful body that aimed to rule England is not found in Unitarian churches, where is it? The present Presbyterian church of England, organized in 1876, composed of about 250 churches, is made up mainly of the Scotch and Irish element lately come into England. Those who wish to know what the facts are can read up such histories as they have, and get information from any truthful source. In other histories, or in any English encyclopedia, under the heads Presbyterian and Unitarian—say the "Penny," or the "Encyclopedia Brittanica," Vol. XVIII, page 489, second line from the top. Or proof can be by living witnesses. Take an individual case. In the city of Norwich, England, is one of the old Presbyterian churches with a Unitarian congregation. This can be proved there as easily as it can be proved here that the Independent Presbyterian church in Oakland, California, has always had a Unitarian congregation.

The *Occident* says: "The phrase, 'But the doctrine of the Westminster confession was more and more departed from,' is not in Chambers. S. adds it and palms it off as a genuine quotation."

If any one will call at THE PACIFIC office he will be shown Chambers' Encyclopedia, Vol. VII, published at Philadelphia, J. B. Lippincott & Co., Edinburg, W. & R. Chambers, 1867, and on page 749, first column, beginning at the eleventh line from the bottom, he will find this, "But the doctrine of the Westminister confession was more and more departed from in the Irish Presbyterian church itself, which became to a large extent Arian or Unitarian." The *Occident* has a different edition of Chambers.

The only object in making these quotations is to suggest to those who have such a record to be a little more modest than they have of late in claiming to be the sole conservators of "sound doctrine." It is not by gloating over the defects they think they see in others that the cause of truth is advanced, but by a close and living union to the Lord Jesus Christ, and that nothing but the indwelling of the Holy Spirit will save any church, whatever its creed, from defection. S.

"LEAVES FROM A FINISHED PASTORATE."—Rev. A. L. Stone, pastor of the First Congregational church in this city for fifteen years, and now through indisposition Pastor Emeritus of the same, offers to his old friends and former parishioners, as a memorial of a past always pleasant and precious for him to recall, a volume of sermons, trusting that it may serve to keep him before their thoughts and near to their hearts, as helping still their intelligence of God's Word and quickening their spiritual life. With the volume goes to them and to all who may read its pages, his most tender and affectionate salutation. There will be in the collection some twenty discourses, making an octavo volume of two or three hundred pages. The book will be published in New York at an early date, to be sold by subscription. Due notice will be given by the publishers, of the date of publication and the names of persons who will receive subscriptions.

San Francisco, June, 1882.

Rev. Charles H. Vaile, who is to supply the pulpit of the Berkeley church during the absence of Rev. C. A. Savage, has arrived, and preached last Sabbath very acceptably to good congregations. Mr. Vaile has just completed his fourth year in Andover Theological Seminary.

An association called the Knights of Labor has been formed in Chicago, and is said to be rapidly growing. One member asserts that there are twenty thousand workingmen connected with it. The association was at first secret; but members are now merely placed upon their honor not to reveal the secrets of the meetings. Any one who labors either with his hands or brain is eligible as a member, except doctors, lawyers, speculators, members of corporations, and dealers in whisky. The prohibition against physicians will be removed, it is said. The rumseller is considered the greatest foe of the workingman. The association has already absorbed all the labor unions. The chief objects of the association are to promote co-operation and to favor arbitration in the settlement of difficulties between employee and employer. The league also will favor legislation in favor of the workingman, such as a first lien for wages, abolition of letting convict labor to contractors, prohibition of the employment of children under fourteen in mines, workshops and factories, and the reduction of the laborer's day to eight hours.—*Northwestern Advocate.*

Many long time friends of Rev. and Mrs. S. S. Harmon will read with interest and pleasure the notice in another column of their new boarding and day school for young ladies, at Berkeley. For several years they have been the successful associate principals of Washington College, a well-ordered and popular institution for young ladies and gentlemen. Now with new courage and good prospects they undertake a new institution in fine new buildings, and in a favorite location for young ladies. This seminary will doubtless take rank among other best institutions of its class on our coast.

Married.

HOOPER—CASE—At the residence of the bride's parents, June 14th, by Rev. R. G. Jones, D. D., Rev. John F. Hooper, of Stockton, and Miss Carrie B. Case, daughter of Mr. and Mrs. A. B. Case, of Petaluma.

The departure of Mrs. Hooper is a great loss to the Congregational church at Petaluma. She was always on hand in the meetings, and ready for every good work. She could play the organ and sing, as well as teach in the Sunday-school. But our loss will, we trust, prove a great gain to Stockton church.

There are no troubles that wear upon the temper and sap the foundations of all peace and comfort as do borrowed troubles; because there is no provision made in the Divine economy for help to bear them. We have no promise that strength will be given to sustain us under the weight of imaginary burdens. Real trials, bravely and patiently borne, are moral tonics, strengthening and purifying in their influence, lifting the soul to higher levels and broader outlooks. But it is only by receiving them as they come, one day at a time, and taking no thought for those of the morrow, that they will yield us the full measure of good with which they are fraught.—*Faith Harper.*

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Miscellany

Little Children Coming to Jesus.

I think, when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to his fold,
I should like to have been with him then.

I wish that his hands had been placed on my head,
That his arms had been thrown around me;
And that I might have seen his look when he said,
"Let the little ones come unto me."

Yet still to his footstool in prayer I may go,
And ask for a share in his love;
And if I thus earnestly seek him below,
I shall see him and hear him above.

In that beautiful place he has gone to prepare
For all who are washed and forgiven;
And many dear children are gathering there,
For of such is the kingdom of heaven.
—*Mrs. I. Luke.*

"Suffert hat little children to come to me,
Forbid them not." Emboldened by his words,
The mothers onward press; but finding vain
The attempt to reach the Lord, they trust their babes
To stranger's hands; the innocents alarmed
Amid the throng of faces all unknown,
Shrink, trembling, till their wandering eyes discern
The countenance of Jesus, beaming love
And pity; eager then they stretch their arms,
And, cowering, lay their heads upon his breast."
—*James Grahame.*

"Come to me, O ye children!
And whisper in my ear,
What the birds and the winds are singing,
In your sunny atmosphere.

For what are all our contrivings,
And the wisdom of our books,
When compared with your caresses,
And the gladness of your looks?

Ye are better than all the ballads,
That ever were sung or said;
For ye are the living poems,
And all the rest are dead."
—*H. W. Longfellow.*

American Farms.

Census Bulletin No. 279 deals with the very interesting subject of the size and number of farms in twenty-eight States and three Territories, and contains statistics showing the changes in each particular during the decade. The aggregate number of farms in these States and Territories was 3,124,720 in 1880 as compared with 2,193,119 in 1870—an increase of 931,603 farms, while the increase in population of the whole country during the same period was 11,594,183. Of the farms reported in 1880, 2,441,271 were occupied by their owners, 210,842 were rented for money, and 473,607 were rented on shares. The number of farms exceeding 100 acres each in the thirty-one States and territories classified as follows: 100 to 500 acres, 1,378,222; 500 to 1000 acres, 47,749; more than 1000 acres, 15,369.

There are several important and hopeful conclusions suggested by these facts. One is the vast and rapidly growing extent of the agricultural interests of the country. It is upon these interests, in a very large degree, that the material wealth of a country, and not only this, but the stability of its institutions, rests. A people who are anchored to the soil are apt to have a love of home and a love of country which make them the best of citizens and the poorest material for political agitators. Another good sign is the very large proportion of farms occupied by their owners—2,441,271 out of 3,124,720; and of the remaining number, the 437,607 farms cultivated on shares might almost be reckoned in the same category, this arrangement being nearly equivalent to a divided ownership, and the cultivators in these cases being men who are likely to be cultivating wholly on their own account as soon as they have obtained a fair start.

Another noticeable fact is the small number, relatively, of very large farms—a fact which should help to allay uneasiness about prospective land monopolies. The State which is worst off in this particular is California. Of the 15,369 farms of more than 1000 acres each, 2,536 are in California. A large part of others are in the Southern States, where the great plantations of the slave period are not yet broken up. Thus, Mississippi has 1,833 such farms, North Carolina has 1,721, Virginia has 1,563, Louisiana 1,319, and Kentucky 1,112; no other State has so many as 1000. These facts show that the relations of landlord and tenant as bearing upon our agricultural development are almost *nil*, and also that the existence of great landed proprietors is not, and is not likely to be, a peril. In view of such facts as these, it is not surprising that the opportunities which this country offers to industrious tillers of the soil should prove well-nigh irresistible to the over-taxed, rent-ridden and army-cursed people of Europe.—*Journal.*

If a man devotes his life to money-getting, lives well, gives a few hundred dollars per annum, pays pew-rent, heaps up one, ten, twenty, or forty million dollars, makes his will tying up this vast estate in his family, giving but little to God or humanity; if during the six months or year before he dies he reads the Bible, talks with a minister, invites him to pray, but neither gives any of his wealth to philanthropy or religion, nor *alters his will*, is there any reason to think that his character with regard to money-getting has undergone any change, or that he has laid up treasure in heaven?—*N. Y. Advocate.*

The hair is the least destructible part of the body. The hair of the ancient Thebans is, after a lapse of four thousand years, found to have survived the tombs. The Pyarmids and the Sphinx are crumbling, but some of the wigs of human hair exposed to the mold and moisture of their entombed apartments are less decayed than the monuments themself.

Character in Preachers.

The most vital point in a preacher is his character. I know a man who always preaches well, but somehow I always feel in hearing him that there is no strong, valorous, redeemed man behind it. It is the plea of a lawyer, and might be on the other side; not the wife's loyal and intense beseeching for her husband. Preaching is God's way of diffusing the truth, because by it he adds a *man* to the truth. A preacher needs to have a character, a self that will make a mark, and in our day this self that *cuts* is more than education, culture or skilled literary performance. Some men ought never to have been recognized as preachers, because they never had cutting power. The weak brethren are as much out of place in the country as in the city. *Character* in the preacher tells everywhere. I have known learning to be powerless, skilled sermonic art to be lifeless; but I have also seen character triumphant under the burdens of ignorance, and even of physical defect. I knew a man who had a defective palate, who has preached into the depths of my convictions, and stirred me as with a tempest. The worst voices and the worst grammar have overcome me with a man clothed with the gospel behind them. If a preacher "is not much of a man," don't set him to preaching. A preacher must be a good deal of a man.—*D. H. Wheeler, in The Christian, Boston.*

Blunt Axes.

"If the iron be dull," the wise man informs us that we must "put to the more strength," and a good many preachers seem to have heeded this suggestion, for when their sermons are unusually dull, they strive to make up for their dullness by noise, fuss and fury. In fact, there are some persons whose axes appear never to have been sharpened. Some are just as they came from the forge, rough and coarse and blunt; and some have been finished and polished till they glitter and shine, but they have never been sharpened, and they will not cut. It is hard work to chop with dull axes; it is wearisome and discouraging; and those who have tried to and are still trying to, may well seek that wisdom which is "profitable to direct," and see that the ax is sharp, and ready for active service. Body and mind, soul and spirit should be kept in constant readiness for work, and in the most effective possible condition. To do this it is needful to be careful about food, drink, labor and rest; and to maintain such unbroken communion with the Lord as shall insure us the constant guidance and assistance of the Holy Spirit; and such familiarity with God's word as shall enable us to so use the sword of the Spirit that we may stand in the day of battle and vanquish every foe.—*Armory.*

Liquor-drinking is delusive. Men who drink always say, "It don't hurt me; I can quit when I want to; my wife don't care if I drink; I shall not let it get the better of me." And in nine cases out of ten, that man will be a disgraceful drunkard. We know this is true, for we "have no other way of judging of the future than by a view of the past."

Again, it is destructive, for it has never entered the home circle that it has not destroyed the happiness of that sacred spot. The vows of youth are broken, a saddened heart, children running in terror at the sight of a drunken father.

It never enters the human body but it begins a destructive work, and as to the ultimate results, a few days or years will tell the sad tale of woe. It injures the coatings of the stomach. It overtaxes the valves of the heart. It hardens the brain. It destroys the nervous system, and it makes of a rational man an idiot, a madman and a fool.

In the third place, it destroys the soul, for says the Word of life "No drunkard shall enter the kingdom of heaven." The word temperance, as used in the Bible, does not mean a temperate use of bad things, but a temperate use of good things. Bad things are not to be used at all.

BERLIN, June 14.—A Liberal journal, speaking of the resignation of Ignatieff says: There will be a feeling of relief that one of the most dangerous and unprincipled intriguers against the peace of Europe has been put aside.

BERLIN, June 14.—In the Reichstag yesterday Herr Richter asserted that Bismarck's speech in the Reichstag on Monday, in support of the Tobacco Monopoly bill, was nothing more an electioneering harangue addressed to the electors of the Diet. Richter declared that the time had arrived to say to Bismarck, "Thus far, and no farther." The Reichstag, he said, would perform a national act in rejecting the tobacco monopoly, which was a foreign institution and contrary to the principles of German life. Herr Bamberger said that Bismarck had no political equal, but was on the road to the ruin of his great political reputation. Bismarck said: "Look at the magnificant trade done by the United States with protective duties, which are much higher than ours are. Are we to take no example by them?" He declared that the Federal Government would not be diverted from their adhesion to protective duties by any resolutions that might be adopted.

A POOR MAN TO FOLLOW.—When a man can stand up in public and say that life will be a burden too grievous to be borne if he cannot live in a saloon seven days in the week; when a man is willing to admit that the closing of a saloon four times a month is going to destroy his moral happiness and peace of mind; when he confesses that every day he lives he must spend a certain number of hours in the inspired atmosphere and elevating society of a gin-mill—that man ceases to be a correct moral guide, and society should not listen to his siren voice, pleading for free whisky, lots of it, and all the time.—*Burlington Hawkeye.*

Giving the Heart to the Lord

You say, "I gave my heart to the Lord, many years since."

Did you? Then I suppose you took the Lord as your instructor. You laid aside all prejudice, and went to the New Testament, the Lord's book, to find your duty.

How surprising it is to hear some people talk of giving their hearts to the Lord, and then to see them going to men for nearly all their instruction concerning duty.

We have talked with some, who, according to their statement, have given their hearts to the Lord, and yet htey would plead the custom of "our church" for very many things which they are practicing. It is so strange that some people, who claim to have been converted by the Holy Spirit, cannot stand what the Holy Spirit has given in the written word.—*New England Evangelist.*

The Congregational ministers of Chicago recently adopted the following:

Resolved, That the shameless indecencies of the stage, a deep disgrace to our city, are corrupting our youth, and rendering the theatre, so far as they extend, a notorious and intolerable pest. We hope to see a public sentiment that shall imperatively insist on the suppression of them by the municipal government,

That the desecration of the Sabbath by the theatre is an open and flagrant breach of the civil law, which ought to be suppressed by the officers of justice. Every citizen should demand of their officers the fulfillment of the duty by the neglect of which they dishonor both themselves and the city.

That the indecencies of theatrical advertising, by way of show-bills and lithographic or other portraitures, call for such attention of the public and authorities as shall remove this dangerous means of corrupting our youth.

Sixty thousand Sunday-school children were in line in Brooklyn, Wednesday, May 24. They are the hope of the church and of the country. "Processions that Bear Glad Tidings upon their Banners—Music, Eloqence and Youthful Loveliness—The Largest Turnout of Young People Ever Seen in Brooklyn." If they could be made Christians en masse! But they cannot be; for each child has a heart, a brain, a soul, a character. It is sad to think that some will be drunkards, some criminals, some unbelievers in Him who said: "Suffer little children to come unto me." O parents, pastors, teachers of these 60,000! earnest work alone can save them!—*N. Y. Advocate.*

Very nearly all the land in New Mexico, Colorado and Arizona, which is worth having, appears to be covered with "claims" of some sort, so that a safe and certain title cannot be given to settlers. The greatest calamity which ever befell California was the recognition of Mexican claims and grants. It has caused the loss of thousands of lives; it has brought ruin and bankruptcy to tens of thousands of men; it has been the cause of untold perjury, forgery and corruption, and has retarded the growth of the state as much as all other evils combined.—*Oakland Times.*

Very many of the incoming immigrants arrive in New York City sick, and destitute of clothing. Mr. Goldstein, the colporteur of the Tract Society at Castle Garden, is doing a good work in relieving their necessities. He is in need of supplies of second-hand clothing, and will personally distribute garments sent him for this purpose.

The *American Missionary* says that there are more than 50 newspapers published by colored men in this country, mostly in the Southern States. Of these, five are in Georgia and seven in North Carolina. As a general thing they are edited by young men who have graduated from the colleges of the American Missionary Association and other similar institutions.

The *Christian Weekly* says: "The Grand Jury last week presented the fearful fact that not far from three-fourths of the complaints returned by the Police Justices to the District Attorney, in New York City, are against boys from 12 to 18 years of age, mostly for burglary, larceny and pocket-picking. In nearly every case the offender asserts that rum was the cause of his downfall."

It is reported that some of the elegant new apartment houses up town, in New York City, are to be crowned with spacious summer gardens on the roof. One in Madison avenue, which will be nine stories high, and to cost $850,000, will have abundant space for a large garden with tiled walks and a fountain to keep them cool, as it is 76 by 95 feet.

A litttle girl, who had been to a children's party, being asked by her mother on returning how she enjoyed herself, answered, "I am full of happiness. I couldn't be happier unless I were to grow."

Safe and Prosperous.

Stable as the hills, and prosperous as stable, the Pacific Bank, corner of Sansome and Pine streets, remains where it has long been in the estimation of business men, at the head of the banking institutions of this coast. More pretentious houses there have been, but none can show such a record of unshaken confidence, unfailing dividends and steady progress. These characteristics have drawn to it the best clientage of the coast, and as it continues under the able management of Dr. R. H. McDonald, whose management has made it what it is, it will continue to hold and add to that patronage.

A Rare Chance to Buy an Organ.

In another column will be found an inducement worthy of the attention of any reader of this paper who ever expects to purchase an organ. The Beatty Beethoven, Pipe-Top 27 Stop Organ, of which thousands are being sold at $109.75 is offered by Mayor Beatty, of Washington, New Jersey, for only $94, in order that its merits may become known in every hamlet. The price will soon be advanced to $144.75. The fairness of the offer (they being sold on a year's trial) is surprising, and will command universal attention. Read the advertisement and order at once.

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Established 1863.
CAPITAL STOCK
$1.000.000.00
Surplus 420,447.74
San Francisco, Feb. 9, 1882.
Report of the Bank Commissioners to the State of California to the Hon. A. L. Hart, Attorney General—Dear sir: In compliance with law, we beg to report that we have examined the affairs of the **Pacific Bank**, and to submit the following statement of its condition:
Very respectfully, your obedient servants,
EVAN J. COLEMAN, ROBERT WATT, WM. F. WHITE, } Bank Commissioners for State of California.

RESOURCES.

Bank Premises	$150,000 00
Other Real Estate	5,225 35
U. S. Bonds $600,000 (cost)	626,977 35
Land Ass'n and dock st'k	15,121 55
Loans on Real Estate	167,562 61
Loans on Bonds, Gas, water and bank stock	156,956 90
Loans on other securities: (Grain, Wheat Barley, etc)	466,414 09
Loans on Personal security	1,039,647 10
Money on hand	698,310 48
Due from B'ks & Bankers	349,058 35
Expenses, Taxes, etc.	10,270 18
Collection Account	2,305 24
Total Assets	$3,687,849 20

LIABILITIES.

Capital paid up	$1,000,000 00
Surplus Fund	420,447 74
Due Depositors	1,989,615 60
Due Banks and Bankers	257,727 79
Interest Collected	17,457 22
Rents, Exchange, etc	2,370 35
Dividend Account	230 50
Total Liabilities	$3,687,849 20

R. H. McDonald, Pres't.

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8feb-1yr

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Reserve Fund, (Dec.,'79) **$31,000.**
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ASSETS, DECEMBER 31st, 1878.

Notes, secured by mortgages worth double the amount loaned	$1,462,735 68
Notes, Personal securities	10,685 00
Bonds	99,206 66
Real estate	63,828 39
Cash on hand	67,517 31
Due from Banks	67,314 00
Miscellaneous	1,704 34
	$1,772,991 38
Due Depositors, Dec. 31st, 1878,	$1,267,530 40

INTEREST will be allowed on all deposits remaining three calendar months, beginning from the first of the month succeeding the date of deposit.
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Literary.

We have been hoping to find time to give a thorough reading to Rev. J. H. Pettingell's new work in Eschatology. We should like to do it for the subject's sake; also for the author's sake, for we know Mr. Pettingell to be conscientious and painstaking. He has in former years done good service in the Congregational ministry. In later years he has adopted the view known as conditional immortality. The volume now in hand is a 12mo. of as many as 800pp. The title is, "The Life Everlasting. What Is It? Whence is it? Whose is it?" There is appended to the author's own discussion what he calls a symposium, in which 20 different writers express their views on the topic discussed in this book. Seventy-eight pages are given to introduction and historical survey. In nearly three hundred more pages the author devotes himself to the words and phrases which the Bible employs in setting forth matters relating to the future state. The third chapter sums up in one hundred and twenty-five pages the Bible eschatology. Rational arguments and objections are disposed of in less space. A final chapter sums up the conclusions and seeks to corroborate them. The plan of the book involves no little repetition. Greater condensation would have rendered it more acceptable to most thoughtful inquirers. The tone is earnest and intense. The writer sometimes appears to be weary with those who adhere to the view that man was intended for immortality, and will remain immortal, even if he remains a sinner. This view seems to have no basis at all in Mr. Pettingell's mind. He has come to wonder that good men and scholars can read such a doctrine in the scripture—when it is not there! It appears to us that he has forgotten how difficult he must have found it once to find any other doctrine. Surely, he must admit that the Bible represents men to be now dead even while they are alive. Must not the supposition be tenable that they may still continue to be alive and yet be dead? As long as this supposition offers so ready and plausible a solution of the argument of the literalists, with regard to terms implying destruction, so long conditional immortality will fail to satisfy all rational interpreters. We cannot, however, withhold the concession that this volume deserves a respectful and serious consideration. It is not surprising that the doctrine it advocates should gain adherents. The problem of the future condition of unholy souls weighs heavily on every mind that really stops to think of it. Philadelphia: J. D. Brown.

We do not often, strange to say, receive any of the publications of our own publishing society. But one is before us, under the title of "Acton; or School and College Days." By Eric Arnold. It takes the reader into those experiences and scenes of intense religious life which characterized Oberlin when President Finney was the power there. President Fairchild, who should be a most competent judge whether it correctly represents that life, speaks of it as "written from the heart and life of the author, in a vigorous and pleasing style." There is real religious power in the story. Young people who have earnestness of soul will find their hearts stimulated. Young people who have not allowed themselves to be earnest before, should feel, as they read, the appeal to a worthier future. Boston: Congregational Publishing Society. $1.

We have many publishing houses issuing books intended for Sunday school libraries and for our young folks at home, but when we open a book which bears the imprint of the Am. Tract Society, we always feel like saying: Nothing can be better than the style in which these volumes are printed. The type is so plain and the paper so good and the whole aspect inviting to the eye. "Frolic on a Journey," by Mrs. M. F. Butts, must be delightful for the little girls. It reminds us of how some little maidens used to pour over the "Preedy" books a few years ago.

JAMES VICK.—It has always been a pleasure to us to greet "Vick's Illustrated Monthly Magazine." Each month brought some new sense of the beauty there is in the world of flowers. The magazine for June comes with a deep black border on its title page. The eminent gardener has gone to the place where stand the trees that yield their fruit by the beautiful river. He was born in Chichester, Eng., but has been in America from boyhood. He was in his 64th year. How fitting to be told of a man so successful in business, and whose name is a household word in thousands of cottages and villas, that he was "a bright, cheerful Christian, engaged in Sunday-school work all his life as teacher and Superintendent."

RECEIVED.—*Pacific Medical and Surgical Journal*, May, 1882, completes the 24th volume. Henry Gibbons, M. D., & Son. $3.00 annually.——No. 6 of circulars of the Bureau of Education for 1881 relates to the effects of student life upon the eye-sight, by A. W. Celhoun, M. D., of Atlanta, Ga.——The 33rd annual announcement of the Woman's Medical College of Penn. shows 111 students in winter term and 77 in spring term.——"What would the World be without Religion?" is a discourse by C. H. Parkhurst, D. D., who fills the pulpit once and so long adorned by Dr. William Adams. It is thoughtful, gracefully expressed and impressive. Published by Anson D. F. Randolph & Co., New York; 20 cts.——Recent numbers of "Littell's Living Age," (Boston; Littell & Co., $8.00), contains articles such as the review of Dr. McCook's book on the "Agricultural Art of Texas," of Caroline Fox's "Journals," Mr. Matthew Arnold's "Words about America," the notices of Emerson in the "Spectator" and "Saturday Review," and so much more which looks inviting. What a library in itself is such a weekly visitor.

NOTES.—Roberts Bros., Boston, propose reprinting *The Dial*, edited by Ralph Waldo Emerson, and published for four years from 1840. It will be edited and duly annotated by a competent hand.

Correspondence.

A Voyage to Alaska. I.

BY A LADY FRIEND.

Noon of a bright August day in 1880, found me and my little girl sailing out of the Golden Gate on the weather-beaten schooner *Isabel*. Her prow was pointed for distant islands in the sub-arctic sea of Kamschatka. We were the only passengers. The crew were nine Naisemen. San Francisco faded in the distance; the long line of coast and the higher points of land behind it dropped from view beyond the low horizon of waters. An impressive sense of loneliness came over us. Strange were our feelings when we realized that we were actually on our uncertain journey in the direction of that mysterious pole towards which human curiosity and human ambition have thus far reached out in vain, unable to penetrate the icy barriers that hedge it in.

For a week or more our course lay almost due West. Blue seas were below us, and cloudless skies o'erhead. Our ship was searching for that great ocean highway where the trade-winds blow, and the navigator's course is marked by them across the trackless deep. Warmer shone the sun and balmier blew the airs the farther we sailed to the westward. In the morning the Day-God rose out of the sea through gates of amber and pearl, and at night sank from sight through gold and crimson bars. At times, leagues away, we would descry a tall ship's masts rising out of the sea; at other times we sailed for days with no sign of life visible beyond the narrow limits of our own ship's deck, save that of the sea-birds skimming the waves.

Far out on the ocean, with the loneliness of the day and the stillness of the night upon us, with only the world of waters beneath and around us, and the starry heavens above, what a place to study the greatness of Him who "holdeth the waters in the hollow of his hand, and who meteth out the heavens as a span!"

While the pleasant weather lasted, our days were spent mostly on deck. A quiet corner aft was allotted to us, and here we sat and read, or watched the lights and shadows upon the sea, the play of the billows, and the drifting summer clouds. I learned to study the clouds as never before—their shapes, their colors and their changes. Some were poems, and some unwritten tragedies. Sometimes along the horizon, and piled far above it, the clouds lay like an enchanted land, where stretched interminable mountain ranges, peak towering above peak, white as snow. Dark cloud-bands lay between, like deep valleys stretching away into infinite distances, with broad white expanses here and there, like billowy seas set round with yellow shores. These cloudy peaks, catching the fires of sunset, gleamed like awful Sinais afar off. It was worth all the discomforts of the voyage to see the wonderful picture.

Our westward course was now altered, and the schooner's prow turned toward the north. The temperature began to change. We encountered strong head-winds, laden with the chill of northern ice-fields. The skies beceme overcast; heavy fogs enveloped us for days; cold rains began to fall. Whales were frequently seen in the wake of the ship, or spouting in the distance. Day after day the rain poured down, and the wind howled through the rigging. Then came a day when the clouds broke, and the sun went down in a blaze of brazen glory. The sky and the sea were as brass. Anon, a shuddering moan came to us over the waters, then the sea would drop into silence, and a hush fall that was breathless. The captain consulted his glass and looked anxiously to the west. The sailors talked in low tones together. The night fell, and Mabel and I went below. There was the sound of ceasless activity on deck. Hatches were closed down aud the shutters of our little cabin windows firmly fastened. The skylight overhead was secured. Everything was made fast. The storm-rack was put upon the table where our supper was spread. Ever and anon that sullen roar would reach us from over the angry waves. We ate our simple meal and sought our narrow berths. Already the ship had begun to roll and pitch in the grasp of the coming storm. The rigging creaked and cried in the gale. We fell asleep, but were roused toward morning by the fury of the hurricane. The sea was lashed into mountain bilows leaving deep troughs between. From the curling wavecrests the ship descended with a rush into those yawning deeps, then climbed again the sides of the watery wall, trembled a moment on its summit, and with an awful plunge went down again. The old craft creaked and groaned in all her timbers. The wind was like the continuons roar of thunder. The pumps, whose dreary music we had heard at intervals throughout the night, were still in motion. By noon an occasional sea rolled over the cabin's roof with the noise of an avalanche. We were hemmed in by the water, and the horizon was hid. The mighty wave-walls toppled, and for a second's space we were burried beneath them. Thus the ship plunged on till the blackness of night settled down. The fury of the tempest had not peen spent. The awful seas rolled over us still. To sit up or to stand was impossible, the ship lurched so fearfully. We had lain all day in our berths. Towards midnight the waves began to subside—the worst of the storm was over. Literally "rocked in the cradle of the deep," we fell asleep at length, my last waking thought that which had been with me all the day: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."

The morning sunshine was streaming in at my window when I wakened. The sea was still angry, but it no longer broke over the cabin's roof. In a few days we came in sight of land. We went upon deck, and through the cold, gray mists saw the dark, foaming sides of the outlying islands of the great Atlantic chain which stretches from the Alaskan Peninsula a thousand miles to the westward. We were approaching Oonimak Pass, one of the gateways of the North Pacific, into the Sea of Behring. For a day or two numbers of seals had been seen in the waters. They sported about us now on every side. It was the beginning of their annual season of migration to more southern seas. They were simply the advance guard of the myriad throng that still lingered around the rockeries of the Fur Seal Islands. We neared the Pass, and never land looked so beautiful to us before. It was *terra firma*, and that fact was enchantment. But we were not to tread solid ground that day. Two days more we drifted outside in sight of land. The sheltered harbor of Oonalaska was before us, but the fog was so thick the Captain dared not venture his way in. On the third day, however, at sunset, we cast anchor in its quiet waters. We had sailed up the narrow channel which is hemmed in on both sides by lofty mountain peaks and steep inaccessible sea-walls, where jutting cliffs stand out like ruined castles, past points where the sea has gnawed into the solid rock, and the waves have chisseled and shaped the outer portions into round, tower-like forms, lashed eternally on all sides by the billows; past cascades dropping down from precipitons heights and fed by eternal snows. Inland, with its head in the clouds, appeared the lofty volcano of Makoo-shin.

As we neared the landing, the little native village, built on a narrow sand-spit, seemed to rise from out the water. High hills, verdure-clad, rose close behind it. Over the custom house, and from tall flag-staffs in front of the fur-traders' headquarters, waved the stars and stripes. A *bidarra*, or native skin boat, containing the customs officer and the head men of one of the fur companies, came out to meet and welcome us. We were twenty-four days and a half out from San Francisco. The whole island was green with a luxuriant growth of vegetation. A thick carpet of moss covered the hills, and tall, rank grasses the lowlands. Although it was the middle of September, many brilliant wild flowers were in bloom.

The native population of the village was at the landing on our arrival. The Aleut is squat of figure, tawny of skin, wide between his almond-shaped eyes, stolid-looking, harmless and uninteresting. He is unprogressive, superstitious, and devoted to his native isle, his church, his spear and his beer. He is not an Indian nor a savage, for the race was under the influence of a rude kind of civilization—that of the Russians in America—for the better part of a century before we acquired Alaska.

There were in the groups pitiful representatives of humanity. Dirt, squalor and rags appeared. The children, half clad, jostled one another, struggling for the best places to get a view of the new arrivals, chattering constantly in their native tongue. They speak more or less Russian, but the Aleut dialect is their strong hold when the mother tongue is in demand. It is an unspeakable jargon. Some were better clad and decently clean, but the whole mass of them made one realize what a wide gulf lies between semi-barbarism and the enlightenment of the nineteenth century.

We were received into comfortable quarters in the chief factor's house, where a large and pleasant sitting-room overlooked the beautiful harbor. Two or three native *bidarkas* were floating like cockle shells upon the waves, each one having a single occupant. They were coming in from their fishing expeditions, and before nightfall every little boat was drawn high up on the beach. The *bidarka* is first cousin to the Eskimo *kyak*. It is made by stretching the thick skin of the sea lion tightly over a light wooden frame. It is long, narrow, sharp-pointed, and will capsize on the slightest provocation with anybody but a skilled native oarsman. The top, as well as the sides, is covered, with the exception of a hole the size of a man's body, into which the hunter inserts himself, sitting prone upon the bottom, with his legs stretched out. Then drawing his waterproof *karmaleyka* tightly around the opening, the little craft is made impervious to water. Not a drop can get in unless by accident. The native hunters, with their double-bladed paddles in their hands, and their otter spears and clubs by their sides, go miles away in these frail shells, and if by any chance the craft is upset, over go boatman and boat together, but in a moment come up all right again, ready for a further venture. There are also two-holed and three-holed *bidarkas*. These are a modern innovation. The original native craft is a one-holed affair.

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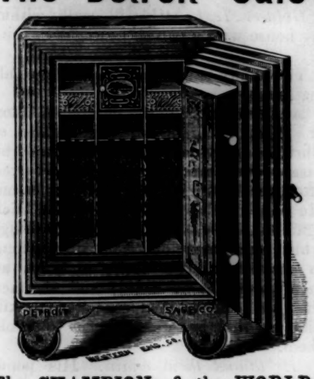

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The Pacific.

SAN FRANCISCO, CAL.

News Summary

In 1850 there were only 872 farms in California; by the last census there were 35,934.

The Mayor of Philadelphia has issued his proclamation forbidding the firing of fire-crackers and guns on the Fourth of July.

Uncommonly wet weather has prevailed over the East and North, and now they have great floods in British Columbia and Oregon.

The President has approved the finding of the court in the case of Lieutenant Flipper, and he is dismissed from the service.

Philadelphia is to have its Methodist Hospital as well as Brooklyn. The late Dr. Scott Stewart bequeathed $200,900 for its establishment.

The steamship *Pera* foundered off Cape Race, and the steamer *Lake Manitoba* picked up the Captain and part of the crew; ten are yet missing.

Rev. Dr. McFarland, the well-known missionary of the Presbyterian Board, has been appointed by the King of Siam President of the Royal College at Bangkok.

A statistical table of the Waldensian Church gives the following figures: Churches, 41; pastors, 39; evangelists, 19 communicants, 3,225; gain for 1881, 314.

Not over $100,000,000 is raised a year in connection with British churches and chapels, while a yearly average of $680,000,000 is spent there for intoxicating drink.

The third summer assembly of the Chautauqua Literary and Scientific Circle will be commenced at the Pacific Grove, near Monterey, on the 27th, and continue until July 10th.

The Princess of Wales has the good sense to clothe her little girls in skirts reaching to their ankles, for the purpose of putting an end to the fashion of very short dresses for children.

Of all the unlikely places for a bird's nest the most unlikely is that selected by a robin in Fitchburgh, Mass., who has built hers close by a circular saw in a mill, and has laid four eggs in it.

A petition signed by 1,600 persons in Chicago, has been sent to Messrs. Moody and Sankey requesting them to visit and labor in that city when their present engagements are finished.

Pope Leo has written to the Bishops in the countries where the Jews are persecuted, to use all efforts to restrain their persecutors, and to take care that no Catholic is guilty of the crime.

While the ordained missionaries of the Presbyterian Foreign Board have only increased 19 in ten years, the number of its native preachers and helpers has increased from 41 to 300.

A company has been formed to purchase the 25,000,000 acres of land granted the Canadian Pacific Railroad in Manitoba, and to colonize the territory with emigrants from Europe.

Dutch Brabant has added the expressive word "bosh" to our language, which was applied originally to their butter, the worst in all Europe, but afterwards used to denote rubbish of other kinds.

The American Tract Society issued 86,314,000 pages of literature during the past year, an increase of 12,000,000 over the preceding year. The receipts were $379,000; expenditures, $374,000.

A Catholic priest in Milford, Mass., forbid the decoration of the soldiers' graves in the Catholic cemetery there on Decoration Day, but the people were too intelligent and patriotic to mind him.

The President has nominated Samuel B. Axtell of Ohio as Chief-Justice of the Supreme Court of New Mexico, and Rolin M. Daggett of Nevada as United States Minister to the Hawaiian Islands.

A terrible cyclone swept over Grinnell and Malcolm, Iowa, June 18, and almost destroyed them. The College buildings at Grinnell were ruined, and over fifty persons were killed. Heavy storms at the same time at Leavenworth, Kansas, at Cairo, Ill., and at St. Louis, Mo., did much damage.

A wealthy Jewish philanthropist in Odessa, whose riches are estimated at several millions of roubles, has offered ten per cent. of his wealth to promote the settlement of Russian Jews in Palestine.

Rev. Mr. Dunlap, of the North Topeka Congregational Church, was brutally assaulted by a saloon-keeper, according to the *Kansas Methodist*, for no other fault than being present at a trial of saloon men.

Philadelphia, June 15.—The Committee of the Philadelphia delegation to the Republican re-called State Convention, reports that John Wannamaker will accept the nomination of Congressman-at-large.

The Holy Synod of the Greek Church is wisely contemplating a reduction of its religious holidays. There are now 160 saints' days in the year, when the Russian workmen are idle, which makes a drain on industry that no country can stand.

The last year, the First Congregational Society, Washington, D. C., raised and expended for Society purposes, $11,960. Of this $3,000 were paid to reduce the debt, $1,670 for interest and premium, $600 for fuel, gas and insurance: $3,480 for salary of Pastor, Treasurer and Sexton: $1,300 for music: $100 for Sunday-school, and $750 for miscellanies. At the annual meeting, its cash assets were $1,411.29, and its bonded debt $17,700, the charitable contributions $2,516.36.

Moral Character of Longfellow's Poetry

The foundations of our distinctive literature were largely laid in New England, and they rest upon morality. Literary New England had never a trace of literary Bohemia. The most illustrious group, and the earliest, of American authors and scholars and literary men, the Boston and Cambridge group of the last generation—Channing, the two Danas, Sparks, Everett, Bancroft, Ticknor, Prescott, Norton, Ripley, Palfrey, Emerson, Parker, Hawthorne, Longfellow, Holmes, Whittier, Agassiz, Lowell, Motley—have been all sober and industrious citizens of whom Judge Sewell would have approved. Their lives as well as their works have ennobled literature. They have illustrated the moral sanity of genius.

Longfellow shares this trait with them all. It is the moral purity of his verse which at once charms the heart, and in his first most famous poem, the "Psalm of Life," it is the direct inculcation of a moral purpose. Those who insist that literary art, like all other art, should not concern itself positively with morality, must reflect that the heart of this age has been touched as truly by Longfellow, however differently, as that of any time by its masterpoet. This, indeed, is his peculiar distinction. Among the great poetic names of the century in English literature, Burns, in a general way, is the poet of love; Wordsworth, of lofty contemplation of nature; Byron, of passion; Shelley, of aspiration; Keats, of romance; Scott, of heroic legend; and not less, and quite as distinctively, Longfellow, of the domestic affections. He is the poet of the household, of the fireside, of the universal home feeling. The infinite tenderness and patience, the pathos, and the beauty, of daily life, of familiar emotion, and the common scene, these are the significance of that verse whose beautiful and simple melody, softly murmuring for more than forty years, made the singer the most wildly beloved of living men.—GEORGE WILLIAM CURTIS, in *Harper's Magazine for June.*

Variety in Preaching.

Preaching is a gift that involves the highest kind and fullest measure of faculty, imagination, intellect, passion, conscience, verbal fluency, and vocal effectiveness. The true preacher is a special creation of God. You can no more make one than you can make a poet. Such a preacher's sermons will be marked by great variety and adaptation. In order to do this, he studies and understands human nature. This was what enabled Jesus to speak the right word on all occasions. He knew what was in man. It is a great evil when ministers fall into ruts, and produce discourses Sunday after Sunday remarkable for nothing but their sameness. Surely there is no excuse for this. Nature is endlessly diversified. The Bible is as much distinguished for variety as nature. The experiences of no two men are exactly alike. There is, then, abundance of material for variety in sermons, and the sameness of which we complain is due to laziness or inefficiency. The men who are continually harping upon one string have a calling, but it is not to the Christian ministry. People get tired of sameness, and they are not to be blamed for it. We must teach, persuade, entreat, woo and warn, with a loving, manly heart, and men will hear us. Your stereotyped preacher reminds us of the amusing incident of the minister who, when he was asked by a waiter how he wished his meat, replied, "Well done, good and faithful servant." The first two words got him into the groove, and he had to go on to the end.—*Homiletic Monthly.*

Columbus, June 15.—Ex-Governor Wm. Dennison died this morning, aged 47. He had been sick nearly a year.

A significant illustration of the change going forward in India is the fact that three native Christian women, connected with the Serampore mission, have been out on a preaching excursion, were everywhere well received, and were listened to by both men and women.

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WHEAT—No. 1, 1.70 per ctl.

BARLEY—Feed, $1.55; Chevalier, $1.75 for choice bay; brewing, $1.80 per ctl.

RYE—$2.30 to 2.35 per ctl

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FEED—Bran, $13.30; ground barley, $36 to $37; middlings, $24; oil cake, $27.50. ton.

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CALIFORNIA ONIONS — Silverskins, 50 to 60 cts per ctl.

POTATOES—$1.00 to 1.50 per ctl.

FRUIT—Lemons, $1.25 to 2.25 per box for Cal.; Cal. Oranges, $4.50 to 5.00 per box for choice; BANANAS, $2.50 to 4.00 per bunch. Strawberries, $6 to 12 per chest. Cherries, $6 to 9 per chest. Apricots 75c to $1.50 per box. Apples, $1.00 to 1.50 per box.

VEGETABLES—Cabbage, 87½c to $1 per ctl.; Cauliflower, $1.00 per doz.; Turnips, 50 to 65 cts per. ctl.; Tomatoes, 8 to 18 cts per lb.; Green Peas, 1½ to 2c for sweet; Green Corn, 10 to 25c per doz.

HAY—$10 to 15 for all grades. Straw, 65 to 70 per bale.

WOOL—San Joaquin, fair, 18 to 21c.

BUTTER—Good to choice, 27 to 29c.

CHEESE—Cal. 12 to 13½c.

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HONEY—Comb, 15 to 17c; Strained, 9c. 10c for white.

BEEF—First quality, 7½ to 8 c; inferior, 5 to 6c per lb.

LAMB—6 to 8c.

POULTRY—Turkeys, alive, hens, 14 to 17c; Gobblers, live, 14 to 17c; Hens, per doz, $6.00 to 7.50; Roosters, old, $5.50 to 6.00; do, young, $8.00 fo 10.00; Broilers, $2.50 to 5.00; Ducks, small and large, $4.50 to 6.00; Geese, per pair, $1.25 to 1.50; Goslings, $1.50.

Sunday-school Lesson for July 2, 1882 Mark x: 1—18.

BY REV. R. G. JONES D.D.

Golden Text.—"I will walk within my house with a perfect heart." (Ps. cii: 2.)

The family is the most important of all institutions.

And he arose. It was not the intention of Mark to give all the details of Christ's every-day life. Therefore he passes over many things that occurred after the conversation in the last lesson. He had been up to Jerusalem and back again to Galilee. There were two things which prevented him from staying long in one place: His desire to teach as many people as he could, and the fact that his enemies had conspired to kill him, so that he was obliged to avoid them.

He taught them again. His popularity as a teacher still continued in spite of his danger. He could not cease from teaching publicly all who came to him, though many were enemies.

Is it lawful for a man to put away his wife, Matthew adds, *for every cause?* There were two schools among the Jews, holding different opinions on the teachings of Moses concerning divorce. Hiller taught that he who wishes to be separated from his wife for any reason whatever, must affirm in writing his intention of no longer cohabiting with her, then all was right. Shammai taught that divorce was confined to an act of immorality like adultery, justified by nothing else. The Pharisees expected Christ to side with one or the other of the two great teachers so that they might stir the disciples of the other against him.

What did Moses command you? He left to expositors and went at once to the original. There they met him and said Moses suffered to write a bill of divorcement and put her away.

For the hardness of your heart. Moses did not command divorce, but (as a civil magistrate) permitted it to avoid murder and cruelty, making the writing of the divorce obligatory, to prevent any hasty action on the part of the unsatisfied husband. "It has been suggested also that at an age when writing must have been infrequent, the inability to prepare a written document would secure a greater degree of deliberation, as the husband would need the help of some Levite or other educated person of whom he would stand in a certain awe if conscious of the frivolity of the reasons for a divorce." (Divorce, by Dr. Wolsey, page 17.)

But from the beginning of the creation. Being himself the law-giver, Christ was not bound, even by the decisions of Moses. He goes behind him and appeals to the original institution of marriage. There he finds both polygamy and divorce equally condemned. God at first made but one woman for one man, which Christ lays down as proof positive that no man should marry more than one woman at a time, since in the very act of marrying the two become one flesh, leaving no room for a third. Those who alter this can never better God's arrangement any more than they could by joining an additional limb to the human body which would prove a hindrance instead of a benefit.

For this cause shall a man leave his father and mother. The marriage tie binds closer than the nearest natural relationship. This shows that Christ regraded marriage very sacred and indissoluble.

Dr. Wolsey summarizes the teaching of Christ on this matter.

1. The man who in conformity with permission of the law, puts away his wife by a bill of divorcement "saving for the cause of fornication," and marries another, commits adultery, or as Mark has it, commits adultery "against her" or to her injury.

2. The man who thus puts away his wife causes her to commit adultery by placing it within her power to marry whom she pleases; leads her to form an adulterous connection, inasmuch as she is still his wife in the eye of God.

3. That the man who marries her who has thus been put away commits adultery.

4. That the woman who puts away her husband, and is married to another, commits adultery. He further says: Legal divorce does not, in the view of God and according to the correct rule of morals, authorize either husband or wife to marry again, with the single exception that when the divorce occurs on account of sexual crime, the innocent party may without guilt contract a second marriage. (P. 57.)

This exception of the Doctor is very doubtful. It is evident Christ teaches that adultery, and that only, justifies separation. But he by no means teaches that it allows of re-marriage. He says: "We admit that Christ observes silence on this point." He also admits that Paul makes no exception. When men come to pay attention to the teaching of Christ, it is evident our present divorce laws must be repealed. Were it proved that Christ permitted re-marriage on the part of the person wronged by adultery, we must remember that the law of Moses provided for, or commanded to put to death both the adulterer and adulteress, which would leave the wronged one free. (Lev. xx: 10.)

His disciples asked him again of the same matter. They could not reconcile themselves to such a strict interpretation of the law. Matt. tells us it led them to think a man had better not marry at all, if that bound him for life. But Christ replied that such a conclusion was by no means right. He approved of marriage, but wanted it to be true and sacred.

They brought young children to him. This gave him an opportunity to show his approval of marriage and the family. Women and children were by no means respectfully treated in those days. The disciples, full of the spirit of the age, thought their presence would be distasteful to Christ, and tried to prevent them from coming to him. But he was much displeased with their interference, and said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." What gracious words, so full of comfort to those mothers, and to all parents, through all ages! The children are all wanted in the kingdom. They are fitted for the kingdom. Those who die in infancy (and what multitudes do) are taken into the heavenly part of the kingdom, while the means are left on earth to help all parents to train those who remain for the kingdom here below.

"Instead of being too young for the bestowal of his blessing, he saw in their simplicity and innocence the fond earnest of the character he sought to reproduce in mankind. The citizens of his kingdom must become like them by change of heart and a lowly spiritual life. Stooping down, therefore, he took them up in his arms, put his hands on them and blessed them." (Geike's Life of Christ, pp. 373.)

"Women were not honored, nor children loved in antiquity as now they are; no halo of romance and tenderness encircled them; too often they were subjected to shameful cruelties and hard neglect. But he who came to be the friend of all sinners and the helper of all the suffering and the sick, came also to elevate woman to her due honor centuries before the teutonic element of modern society was dreamed of, and to be the protector and friend of helpless infancy and innocent childhood." (Farrar's Life of Christ.)

Obituary.

HERBERT—Died—At the residence of her daughter, Mrs. L. C. McKeeby, in San Buenaventura, May 29, of apoplexy, Mrs. Mary H. Herbert. Aged 69 years.

Mrs. Herbert was born in Bath, Maine, March 18, 1813. On her mother's side she belonged to the Lovejoy family, which numbers in its list of illustrious names those of Elijah Parish, the Alton Martyr, and his brother Owen.

She was one of the pioneer women of this State, and with many others of her class did noble service in laying foundations for a Christian commonwealth. She left home in '49, and arrived via. Cape Horn early in '50. Her first years were spent in Nevada City and county. After the marriage of her daughter she remained a member of the family till her decease. With the exception of a brief stay in Carson City, Nev., and a visit to the scenes of her youth in Maine, and to friends in the District of Columbia, she was always "at home" in this State. She loved California.

In many things she was an acknowledged leader. But few equaled her in that courage, energy and contagious cheerfulness withal so necessary for the accomplishment of difficult undertakings which certain emergencies require. What fell to her lot to do was sure to be done and "well done."

From the day of her arrival to the last she gave her influence to the promotion of religion, education, temperance and other causes which vitally affect the true interests of society.

She loved with a special affection the church of her youth. The Congregational churches in Nevada City and San Buenaventura were also debtors in large measures to her fidelity and devotion. The enterprise of rebuilding the little chapel in Ventura was on her mind and heart when the summons came that called her to the *city* where the worshipers have no need of a temple.

Her life was one of untiring industry and cheerfulness. Her heart, ever full of sympathy, went out to those in distress. Where most needed she seemed to be always present. To know her was to love her. She has left behind her "the memory of the just," and the blessing of a true, unselfish Christian life.

J. H. W.

A Reasoning Crow.

Some years ago, I sat with my partner in the veranda of our office at luncheon. Our regular guest, a broken-legged crow, sat on the window-sill. In the bread-basket was a piece of crust, dried by the land wind as hard as a brickbat. I threw it to the crow, who pecked at it many times, but found it much too hard for his beak. He then evidently set himself to find a remedy for so sad a state of things. He looked at it with his head on one side, then he took another view of it from the other side, and seemed fairly puzzled. All at once a bright thought struck him. He seized the crust, flew with it to the washhand basin in the corner, shook the morsel well for a minute in the water, flew back to his old place on the sill, and gobbled up the now soft crust triumphantly. If that did not betoken reason, I do not know what could. —*Knowledge*

Faithful Louie.

Louie is a big, black, shaggy dog, and he always minds his master. One day when he was out in the field, his master said, "Louie, jump on the wheelbarrow, and don't let anybody touch my coat till I come back." Working in another part of the field, and the hour getting late, the master thought he would go home without going back to the field. He had forgotten, you see, all about telling Louie to watch his coat, and went to bed that night without ever once thinking of the poor dog. Poor dog indeed! but faithful, whether he had any supper or not. In the morning he was missed, and called again and again, but without any answering bark. Then, his master remembered; and going to the field, what do you think he found? A very wet and hungry dog, lying in the wheelbarrow on the coat he had been left to watch. Didn't he deserve a good breakfast?—*Examiner.*

Litton Springs College, Sonoma County, California.

The project of converting a costly and magnificent summer resort into a boarding school is something new in the history of private educational enterprise. Those who have visited Litton Springs are aware that the place consists of a large main building, 200 feet in length, and of a breadth varying from 62 to 35 feet, surrounded by a dozen handsome cottages. They do not require to be told that the climate is delightful, that the luxurious baths and health-giving mineral waters attract hundreds of people every summer, that the surroundings and scenery are a charming and ever-varying succession of fields and forests, hills and valleys, mountains and streams.

To the buildings already on the place, which are estimated as having cost $75,000, there has been added a large and commodious study hall, together with a number of recitation rooms. The entire establishment has been fitted up with the furniture, philosophical and chemical apparatus, and geological collection of University Mound College, and shall henceforth be conducted as a school for young men and boys.

A grave objection to the private schools of California is that they are, one and all, located in towns and cities. This necessitates the rigorous confinement of boys within the school grounds, no matter how small these grounds may be, for the reason that boys cannot go outside of them without getting into town. The confinement leads to discontent, to disgust with school, to stunted growth and to ill health.

At Litton Springs College all these results are obviated, because confinement is unnecessary. No town, no temptation is near. When out of school boys can roam over hill and dale, they can fish, swim, trap game, and enjoy every form of exercise without harm or risk. The vexatious and galling elements of boarding-school life are removed, and duty itself becomes a pleasure.

Of those who have visited the place, whether parents or students, or gentlemen whose families are now passing their summer vacation there, all pronounce it superior to anything they have yet seen as a location for a school. The catalogue contains a partial list of those whose sons have been educated at this institution, together with other information which will be of service to those desirous of placing their sons at school. It will be sent to any one who will address

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Mankind are always happier for having been happy—so that if you make them happy now, you make them happy twenty years hence by the memory of it. A childhood passed with a due mixture of rational indulgence, under fond and wise parents, diffuses over the whole of life a feeling of calm pleasure, and in extreme old age is the very last remembrance which time can erase from the mind of man. No enjoyment, however inconsiderable, is confined to the present moment. A man is the happier for life from having once made an agreeable tour, or lived for any length of time with pleasant people, or enjoyed any considerable interval of innocent pleasure. It is this which contributes to render old men so inattentive to the scenes before them, and carries them back to a world that is past, and to scenes never to be renewed again.—*Sydney Smith.*

The tenth annual report of the evangelical work of Rev. R. W. McAll in France shows that there are now 56 stations, with which are connected a large number of preaching places. More than half of these are in Paris and its suburbs.

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ALEXANDRIA, June 17.—Up to last evening the total number of corpses found of Europeans killed in last Sunday's riots were 304. An eye-witness states that the Europeans who took refuge in police stations were massacred by gendarmes. A correspondent declares the rising was organized by the Prefect of Police. Thousands of Europeans are arriving from the interior.

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